The Womens
Missionary Magazine
of the United Presbyterian Church

VOLUME 32 DECEMBER, 1918. NUMBER 5.

WOMEN WORKERS OF THE ORIENT.

United Mission Study

CHAPTER ONE

WORK WITHIN THE HOME.

BY MRS. J. P. WHITE, ALBIA, IOWA.

THIS YEAR the Interdenominational Mission Study Books are very well correlated. The general theme is Christianity and World Workers. Each book discusses a particular phase of the subject of the impact of the gospel upon the working world. The books prepared for the women's societies are Women Workers of the Orient by Miss Margaret Burton and The Path of Labor, A Symposium.

The books for the young people are Ancient Peoples at New Tasks by Willard Price and The Gospel for a Working World by H. F. Ward.

It will be very helpful in our studies if copies of all these books are circulated among our members in order that they may get a broad view of the whole subject.

* * * *

The conditions which we face as we start on our new Mission Study, Women Workers of the Orient are different from any we have ever known before. The hearts of American women are with the boys in Khaki; their hands are busy with many tasks related to the war; their minds are filled with alternating fears and hopes as they think of the dear ones "over there."

Miss Burton in her preface asks the question, "Is such a book as this a valid claim upon us this year? When our men are fighting in Europe, can we stop to study about the women in Asia? When our days are overcrowded with our own tasks, can we take the time to think of the tasks of far-away women?"

The war is making a difference. It is leveling all classes in army and civilian life. It is bringing our women together in a common bond of sympathy and suffering. The little service flags in the humble cottage and the stately mansion attest the oneness of American womanhood. But other women are interested in this war. It has been stated that forty different nationalities are represented on the battle fronts of Europe. The hearts of many Asiatic women are in France also. While their hands are

busy with homely tasks, their minds turn constantly to the boys who are engaged in the great conflict. These women are facing many revolutionary changes in their lives. Surely these sisters of ours who bear heavy burdens and know not the great Burden Bearer ought to draw out our sympathy and love and help.

Someone asks, have we really time to take up Mission Study and to carry on our Women's Missionary Societies in the usual way, this year when we have so

WOMEN ARE THE BURDEN BEARERS IN EGYPT!

much outside work to do? Certainly if we are to keep the work of our missionaries at the front going we must have the work at the home base sustained in a strong way. A missionary wrote to President Wilson and asked, "Do you agree with me if Missions have justified their existence this is a time when they should not only be maintained in spite of the war but urged on because of the war?" She received the following reply, "I entirely agree with you in regard to missionary work. I think it would be a real misfortune, a misfortune of lasting consequence, if the missionary program for the world should be interrupted. There are many calls for money of course, and I can quite understand that it may be more difficult than ever to obtain money for missionary enterprises, but that the work undertaken should be continued and continued at its full force, seems to me of capital necessity, and I for one hope that there may be no slackening or recession of any sort."

It is true that we are very busy. All our missionary women, no doubt are doing some kind of war work. We should feel ashamed of them if they were not. But this must not be allowed to supplant our missionary activities. Someone has compared the War Work to a new baby in the family. Though he requires a great amount of care we make a place for him, but we never think of disposing of the other children nor neglecting them in order to care for the little one. In some such way we may think of all our war activities. They must be cared for and carried on in addition to our missionary work though never allowed to supplant it.

"Carry On" is the very expressive phrase so popular among the English lads at the front. It signifies the purpose and intent of the allied army, of continuing the grim task of war, at any cost, at any sacrifice, until victory is attained. Nothing must be allowed to stand in the way, nothing must interfere with this purpose. Nothing else matters these days with them but this, to "carry on."

The superior officer, who comes to look after the work of the men says "Carry on." He means this: The cause is too important, the need is too urgent to permit of any waste of time;

go on with your digging or your drilling, carry on.

A wounded soldier at the point of death refuses to allow a comrade to attempt to help him. He knows his own life is nearly gone and his friend is strong and fit for duty, so he says to him, Carry on. Do not expose your life for me, the cause needs you, carry on.

This little phrase has nerved many a man to do what he feared he could not do. Every man knows that if he does not carry on, the burden will be the heavier for his fellows.

A soldier convalescing in a hospital "somewhere" wrote these lines:

"Carry on, carry on,
Fight the good fight and true,
Believe in your mission,
Greet dawn with a cheer,
There's big work to do
And that's why we're here."

Apply these words to the campaign of world evangelization in which we are engaged. Do we believe in our mission? Do we realize that we are engaged in a big work? Do we hail each dawning day with delight because of the new opportunities for Christian service? Do we desire above everything else to promote the cause of Christ in all the world?

If I could suggest a watchword for our missionary societies for the year 1919 it would be "Carry On." Let us carry on our study, our gifts, our prayers, our service, with a devotion and sacrifice we have never known before and even though dark shadows and burdens oppress us let us by God's help make this the best year we have ever had.

HOUSEHOLD TASKS.

Home is the natural sphere of a woman's life. In every land and in every clime it has been her part to have the care of the children and the house. When we think of the women of any land our minds naturally turn to the home life. How do these women live? What do they do? How do their conditions compare with ours?

As we look into the homes of the women of the Orient we must take into consideration that no general statements will apply to all the women of different classes in those lands. Since the common people are the real toilers let us consider these first. Let us go with a Bible woman on her morning visits and get a glimpse of Egypt's women at their household tasks. The knock at the door is not immediately answered. Instead there is a sound of scurrying feet, of orders in no very low tones, of the swishing of a broom. Then the door is opened and even though the hostess has not adjusted her clean dress she welcomes her guests with many expressions of regret for the condition of the house and yet with genuine pleasure that the friends have come.

What is lacking in this house that you consider essential in yours? It seems that almost everything is lacking—rugs, bed-steads, tables, dishes, china cupboards, stove, sewing machine, pictures, books, magazines, papers. What is there for furnishing? A mat on the earthen floor in one corner of the room, a roll of bedding, a stove (?) (made from a five-gallon oil tin), a few cooking utensils and perhaps a rude divan. Only the barest necessities are here.

Perhaps it is wash day, and if these women wash at home, instead of taking their clothes to the river, then you will see them squatting on the floor, beside a wide flat tub, with no kind of labor saving device except their two hands. Fortunately for them there is no ironing day. The well-to-do send the men's shirts and collars and occasionally some

other garments to the laundry to be ironed but the poorer people have no such garments to send, therefore they simply fold the clothes and lay them away when they are dry.

Perhaps it is baking day and you will see evidences of it on every side. If you happen to be there when the loaves are being moulded you will marvel at the beside her improvised stove she stews and fries, occasionally coaxing her charcoal fire by means of a bellows. The absence of every convenience for work, the lack of utensils, the crowded quarters, mud floors, the presence of animals or fowls, all add to the difficulties of the household tasks of the poor women of Egypt.

PUNJAB WOMEN SPINNING.
A Common Scene in India.

dexterity of the baker as she throws the loaf around with a whirling motion until it has become quite thin and about as large in diameter as a home-made pie. The loaves are allowed to become quite light before they are baked.

Perhaps it is nearly meal time and you wonder if the cook will ever be able to prepare a meal. Sitting on the floor

In Turkey and Syria many of the same customs prevail as in Egypt. Household furniture is simple. There is little or nothing to keep in order, but there is plenty of work to do, nevertheless. On the top of the Mount of Olives one day I saw two women grinding wheat with an Oriental hand mill, which consists of two large stones. This

brought to mind the words of Jesus, "Two women shall be grinding at the mill, the one shall be taken and the other left." These women were preparing for the baking. Perhaps they had had a part in the growing, and reaping and thrashing of the wheat. They had surely picked over the kernels; now they were grinding it and tomorrow they would make the bread. Instead of a dozen pairs of hands contributing a share in producing the bread, one pair of hands—a woman's hands had something to do at every stage of development from the seed sowing to the oven.

So it is with other articles of diet, the fruits and vegetables, the cheese and butter are all prepared by the hands of women.

In India the same time-consuming methods of cooking prevail; the husking of rice, the washing, drying and grinding of wheat, carrying water, scouring pots and pans, fill up the hours of the day. Caste creates a sort of subdivision of labor in India, so that the more comfortable classes do not have all kinds of work to do. Little girls begin their apprenticeship in cooking and housekeeping at a very early age, for the mother knows full well that if she is not well schooled in these lines her future under the hand of a mother-in-law will be very hard.

The duties of the Chinese woman are much the same as those of the women of other lands. The cooking, sewing, housekeeping and care of children occupy much of her time. The charge is brought against the Chinese woman that she is the poorest housekeeper in the Orient. Perhaps this is true, and if it is, there is a reason. For centuries she has been the victim of a cruel custom. Stumbling around on her aching, little bound feet, she soon wearies of household tasks. Little wonder that she neglects the cooking and sweeps the rubbish under the bed or behind the door.

Her cooking is not laborious. The complicated dishes of some other Eastern people are quite unknown to the Chinese. The simple boiling of meats, rice and vegetables are deemed sufficient. But she has a very arduous task in keeping the household clothed. The heavy quilted coats for the whole family are her handiwork. As the cold of winter increases, the coats are multiplied until the pudgy little children are as broad as they are long. Her laundry is the canal where, without tub, washboard, or sometimes even without soap she washes her clothes and spreads them out to dry. She is another fortunate woman who has no use for a flat-iron.

The Korean woman on the other hand spends long hours in a unique system of ironing. With two smooth sticks she paddles out her husbands white garments, which thus are made very stiff and glossy. Her labor is increased because she takes the garments apart to laundry them and must put them together again before they are ready for wear.

The Japanese woman is, of course, much in advance of other Oriental women in many ways. Even among the poor there is an innate desire for daintiness and cleanliness. The simple homes, and the absence of much furniture make housekeeping comparatively easy, but children must be fed and clothed and cared for and when these duties are performed the Japanese mother is a busy woman.

Some characteristics of the majority of Oriental women, very noticeable to the Western woman are, lack of system and disregard of time. In the slow moving East the days are all alike, what

does it matter when the work is done? There will be tomorrow in which to do the work, why hurry with the task of today? Priceless morning hours so dear to a Western housekeeper are recklessly spent in doorstep visiting. Any day, almost any hour of the day in the crowded residence section of Cairo, one will see women sitting in the doorway. Across their feet, which are turned up at the proper angle to make a cradle, will be babies sleeping, while the mothers are enjoying a visit.

HOME INDUSTRIES.

Perhaps we have been thinking that Oriental women like ourselves, spend most of their time in the home. This is far from the truth. The great majority of the poorer classes are either out as wage earners or are doing some kind of work in their homes to add something to the family income.

Turkish, Armenian and Syrian women are very skilful with their needles. Much of the beautiful lace and drawn work which we find in this country is the product of women who do this kind of handiwork in addition to their household tasks.

The silk culture of the East is largely in the hands of women. Syrian women often supervise this industry in their homes. The baby silk worms require much care and skill in handling. Their rapacious appetites must be satisfied and women must pull the mulberry leaves, carry them in bags to the house, cut them in shreds and feed them at regular intervals to the worms. The care which these little creatures demand is more exacting than modern incubator. Vigilance is required night and day lest some mishap ruin the entire output of silk. Then it is a woman's hands again that

Missionary Education Movement

Raising silk-worms is one of the big industries in Japan. This woman is feeding the worms by placing them on fresh tray of mulberry leaves. When the silk-worms are about five weeks old they begin to act strangely—crawling up the walls and making trips here and there instead of staying contentedly on their shelves. They are looking for a place to spin their cocoons.

must unreel the silk after the cocoon is spun.

Mulberry leaves suggest another woman's task. The second crop of leaves is fed to the family sheep. In the mountain villages almost every family has a sheep for winter meat and tallow. It is the girl's business to feed this animal. With a basket of leaves beside her and one arm around the sheep's neck she often compels him to accept the leaves which are thrust into his unwilling mouth long after his appetite has been satisfied.

In agricultural parts of China, women generally work in the fields along with the men of the family. They are to be seen planting, cultivating, weeding the crops and later hulling and threashing rice. "Sometimes the work of the woman in the field is not by the side of her husband. 'It is not uncommon,' says a missionary of Fukien, 'to see a man of this village, decked out in a long gown, satin shoes, and white socks, standing on the bank of a paddy field, yelling directions down to a woman, his wife, who is up to her knees in the mud of the paddy. She is patient in following out the directions of her liege lord far more so than when similar conditions concern the paddy of another land!' "

The bound footed women must be taken to the field in a wheel-barrow or cart and being unable to work standing they go on their knees or sit on the ground moving along as they plant or reap.

Inside the home other women, look after the silk worms, spin and weave, make many straw products and cloth shoes and stockings for sale.

Among the farming classes in Japan the women as well as their husbands share in the tilling of the soil. Rice cultivation. one of the chief industries is very laborious work. The laborer must stand ankle deep in ill-smelling mud from morning until night. It is the woman's part to do most of the stooping in the tedious work of transplanting the tiny rice plants. At stated intervals the field must be "puddled," that is stirred up with the hands, so that the weeds may not take root. The women have a monopoly on this part of the work also.

Harvest time and tea-picking also call for the labor of women and everywhere the little blue-clad figures are seen busily engaged in the fields.

In the towns are many other women who are supplementing the family purse by some form of labor. The rearing of silk worms, reeling of silk, spinning and weaving are all profitable home industries. The fans, embroideries, straw goods and other novelties displayed in Japanese shops are generally made by women in their homes.

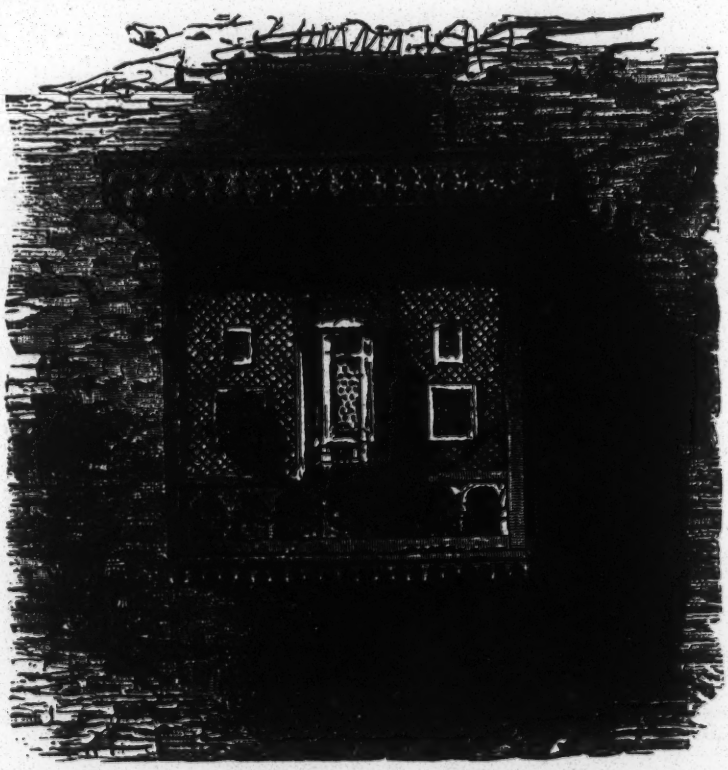
WOMEN OF LEISURE.

Because the number is less, we think less and speak less perhaps of the idle rich among Oriental women than of the laboring classes. But there are many "women of leisure" to be found in all these lands. We have them in our own land also. However, our women of leisure generally consider themselves very busy. They are so engrossed with social duties and the pursuit of pleasure that their bodies and minds are quite exhausted with these useless activities. Others have a fad which serves the purpose of keeping them occupied. Still others—and an increasing number—of our rich American women have a great vision of service. Their riches are not a handicap but a handmaid as they go out to help do the world's work.

The life of the Oriental woman is dif-

ferent. Her age-long custom and training have led her to believe that absolute idleness is a true mark of real aristocracy. The seclusion of women is also a mark of superiority and many hateful customs have been endured because of what the neighbors would say, if they worked or went about the streets like the women of the poorer classes.

Many of the women no doubt have accepted their situation as fate and for fear of losing their social standing make no effort to bring about a change, but a glimmer of light is breaking through the walls of hareem and purdah and a holy discontent is manifested in many quarters. There is a desire on the part of the women for freedom, a desire for education, that in some places amounts almost to a revolution.



THE HOME OF ORIENTAL WOMEN OF LEISURE.

A lady tourist who visited Egypt some years ago did not wish to take the word of missionaries about the conditions which existed in the hareems. She wanted to find out the *real truth* about the attitude of the women toward their seclusion. So she asked a man, a rich Bey who frequented the hotel, "Tell me are your women happy?" Did he tell her there was any discontent behind hareem walls? No, never. He said, "Our women are perfectly happy; they have beautiful clothes, fine and rare jewelry. They have elegant furniture; they have plenty of servants to do their work and they have nothing to do. They do not like the publicity you Western women have; they enjoy the quiet and seclusion of the house." But he was not speaking for all the shut-in women. It is doubtful if he was speaking for any of them. Even if they do not long for the higher things, they do long for freedom.

Think of the emptiness of the lives of these women. If they do not know how

to read they are quite shut off from the outside world. There is no book nor magazine nor paper to give them information about the great wonderful world outside their walls. There is nothing to occupy their minds except the gossip about the births, engagements, marriages, quarrels, divorces and deaths among their own circle of acquaintances.

A missionary in Egypt said to a woman who lived in strict seclusion, "What do you do all day?" Her pathetic reply was, "Oh I sit on this divan awhile and when I get tired I go over and sit on that one." A woman in India speaking of her seclusion said she was "like a frog in the bottom of a well."

Naturally discontent arises, quarrels ensue, and not all the silks and jewels in the world can bring happiness under such conditions.

There are of course in all Oriental lands among the rich, a few people with high ideals. Among such the girls in the home have private tutors and receive at least a rudimentary education. In China, since the interest in the education of girls has developed, there are many wealthy women who support what are called "gentry schools." These women often ask the advice of the missionaries and sometimes allow them to come in as supervisors.

There is today a great awakening among Oriental women of which we shall study in subsequent chapters. A grave danger lies ahead. It may be that when these women attempt to throw off the galling restraints of the old life they may rush into many follies.

How important it is that Christian women set for them the ideals which will lead them into the full and free life of Christian citizenship.

MISSIONARY INFLUENCE IN THE HOME LIFE OF THE ORIENT.

The missionary home is a living demonstration in non-Christian lands. The family life, the family meal, the care of the house, the care of children, the equality of husband and wife in contrast with all Oriental homes continually excite comment and generally commendation.

The spirit of the missionary home is being introduced into all Oriental lands. Today a great number of homes in other countries are brighter, happier and holier spots because a messenger of Christ taught the new way of living.

CHRISTIANIZED ROBBERS.

Much has been done by Missionaries to Christianize this people.

The missionary today finds open doors everywhere. Time was when she was viewed with suspicion. In new fields she may still be, but wherever missionary work is established, wherever schools are conducted, there are more open doors than she can enter. Along any of her frequented paths women keep calling to her, "Come and see me today, you have not been here for a month (or a year); come and sit with us just a little while."

The missionary who is fortunate

enough to be able to devote her time to visiting homes has a great opportunity. She needs a large stock of patience to answer all the questions about the styles, the customs of foreign folk, her age, is she married, if so, how many children has she? Her parents: are they living? Brothers and sisters, how many? Are they married? How many children have they? Why did she leave home? Did she not love her friends? Here she tries to make them understand something of the constraining love of Christ which drew her away from the fond love of parents that she might tell them of His great love for them. Oh. of course, she cannot make them comprehend all this with one telling but somehow they know she cares for them and they learn to trust her. They tell her of their burdens and sorrows and she in turn tells them of Him Whom they may cast every care.

Many changes are noticeable in the homes touched by the missionary. One is the new ideal of home life which are introduced. These are perhaps not very marked except in the homes of the young people who have been trained in Christian schools. All girls attending boarding schools are instructed in Domestic Science and then given the practical side by doing all or part of the work connected with the school. Young men trained in the schools are given instruction that will help them in the building up of a home. When such young people join hands they found beautiful homes fashioned after the Western Christian home. The family meal is introduced, the family altar is set up and these homes become examples to the neighbors and friends around them.

From Men and Missions.

CHRISTIANITY VERSUS HEATHENISM.

The missionary visitor has the opportunity of giving helpful suggestions regarding the care of children. To be sure many mothers shrug their shoulders and say, "It isn't so with us. Your way is all right for you but our way is all

MISSIONARY INFLUENCES.
Little Chinese Maids in School.

right for us," but other mothers, clinging with all the fondness of a mother's love to a frail little body that seems to be slipping away eagerly apply the helps suggested. Ambitious young mothers welcome any knowledge that will aid them in training their children for the highest usefulness.

Many of the women thus touched in Oriental lands, triumph as mothers. They teach and train their children according to the standards set in the Word of God as they have learned them in the mission school.

In many non-Christian lands the kindergarten has been found to be a very important branch of missionary work, especially because of the influence on the home life. In connection with the kindergarten work, mother's meetings are held where problems of child life and child training are discussed.

"In Korea one ingenious American missionary recently organized a 'Better Babies Contest' at which prizes were awarded to babies from one month to five years old, according to standards of normal development, cleanliness and freedom from disease."

Missionary influence is changing many customs. Nothing has seemed more deeply rooted in the life of Egypt than the mourning customs. The greatest courage is required, on the part of friends, to defy the age-long method of

A GROUP FROM THE GIRLS' BOARDING SCHOOL, KHARTUM NORTH.
Further Proof of the Christianizing Influence of Christian Missions.

honoring the dead. Today not a few homes outside the Protestant church will permit the missionary to read the Bible and pray with the mourning women and the assembled neighbors.

In many Protestant homes no "mourning" is permitted. One of the recent magazines tells of a wealthy family from which the father had been taken. The widow and daughters bore their grief quietly and refused to permit any wailing of hired mourners at the funeral or in the days following. Instead they held prayer services with those who came to call.

In China a multitude of happy hearty little girls, romping and skipping around like any normal children give evidence that missionary influence has made home life different with them.

After all the message of Christ is the great need for the Women Workers of the Orient. Better houses would be good for them, labor saving devices would be helpful, but the one thing vital is that they shall be taught of Him Who said, "Come unto me all ye that labor and are heavy laden and I will give you rest."

JUNIOR STUDY

Jack and Janet in the Philippines.

By Mrs. J. P. White, Albia, Iowa.

CHAPTER ONE

GREAT NAMES IN PHILIPPINE HISTORY.

Our old friends Jack and Janet are to be with us again in our Junior meetings. Ever since they took their trip around the world they had regretted the fact that they did not get to visit the Philippine Islands which are under the flag of the United States.

When their father announced to them that his business called him to the Philippines and that they were going there to live, the children were greatly excited. In a few weeks all preparations were made, the good-byes said and they were steaming across the broad Pacific on the way to their new home.

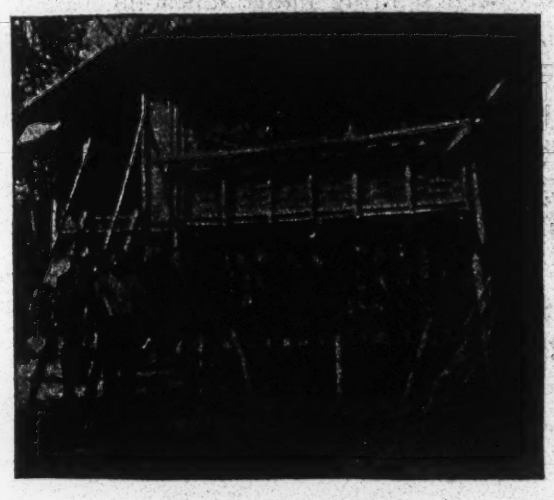
On stormy days when they could not be on deck they were glad to sit in a cosy corner of the drawing room and listen to stories. Their father and mother told them many interesting things about the Islands and some of the great people in Philippine history.

One day mother told them of the First Voyage to the Philippines. In 1492 when America was discovered, Ferdinad Magellan was a page in the palace of the King of Portugal in Lisbon. The Portugese king desired above everything else to find a way by sea to the East Indies where were to be found rich jewels, spices and silks. As the boy listened to the wonderful tales of these treasures his heart was fired with a desire to be the discoverer of this new route to the Islands. When he was older he became a sailor and made a dangerous voyage for the king as far as the Indian Ocean. He returned home, wounded but carrying much precious cargo with him. The king did not like Magellan and gave him no rewards for his bravery. This injustice led Magellan to leave Portugal and go to Spain.

Magellan started out on another voyage, this time for the King of Spain, who gave him five ships and 275 men

and sent him forth across the Atlantic to find a new road to the Spice or Molucca Islands. He knew about Balboa's discovery of the Pacific Ocean but he did not know how far he would have to go to find a passage into the Pacific. He reached Brazil after many weeks, and then he started south. At length he found the straits that led from one ocean to the other, which now are called Magellan Straits.

Many of the sailors became sick, some died and some refused to go any further. One night one of the ships left and turned back towards Spain. But Magellan, like Columbus, sailed on.

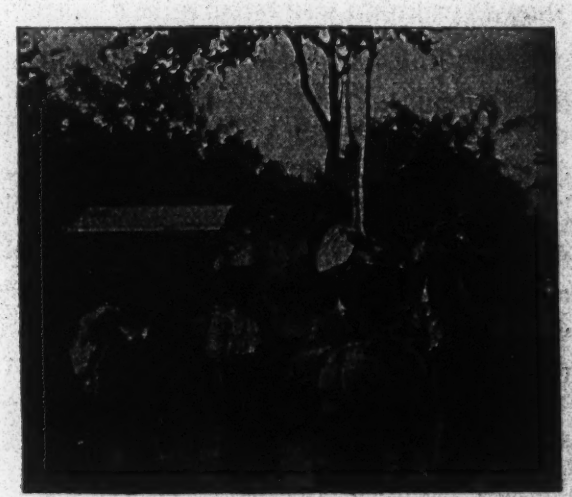


A FILIPINO HOUSE.

Food was getting more scarce and his fresh water was gone. When the discouragement of the men seemed more than they could endure, they had the joy of seeing land ahead. It was a group of Islands which were named The Ladrones. After getting a supply of water and food they started on westward and ere long reached the Philippine Islands. When Magellan landed he set up a cross on a hill to show that he claimed all the land for Spain. He visited several islands and found the people friendly and generous. But the chief of Mactan said he would never obey the King of Spain. Then Magellan decided to conquer him. He found the people were too many for him and he, together with several of his men were killed.

Only one ship was left to return. Its Captain, Elcano, decided to come home around Africa even at the risk of being captured by the Portugese. When finally he reached Spain he was given great honor because he was the first man who had ever encircled the globe.

Magellan called the islands he had discovered "The Archepelago of Saint Lazurus" because he landed on St. Lazurus Day. Later they were re-



ON A COUNTRY ROAD IN THE PHILIPPINES.

named Philipina for King Philip of Spain.

From this time on every ship going from Spain carried Catholic priests who did much for the people, leading many of them to become members of the Catholic church. Later there came a very sad story. The priests who had great power became very selfish and treated the people very badly.

Some of the Filipinos who were able to get away and travel and study in other lands saw that other peoples were much better off than they were, and they began to try to bring about some re-

forms to help their countrymen but the Spanish officials arrested them and put them to death.

One of these martyrs was Dr. Jose Rizal. Jack and Janet's father told them about him. He has been called the George Washington of the Philippines. His picture is on the stamps and on the two pseo bill, which is equal to our one dollar bill. Dr. Rizal loved his country and wanted to help his people. He wrote books about the wrongs against the people and he was unjustly accused of plotting against the government. For this he was shot as a traitor, December 30, 1896. This day is now set apart as a National holiday.

Something happened which brought a great change. The United States was at war with Spain, and Commodore Dewey sailed into Manila Bay and destroyed the Spanish Fleet. At the close of the war the Philippine Islands were ceded to the United States. The people wanted independence at once but they were not ready for self-government. President McKinley spent long nights in prayer that this country might do the right thing and he said, "There is nothing left for us but to take them and to educate the Filipinos, and uplift and civilize and Christianize them and by God's grace do the very best we can for them as our fellow men for whom Christ also died." Wasn't that a noble thing for a great President to say?

For twenty years the United States has been building roads and railroads and developing all kinds of trades. We have sent many teachers until the boys and girls over there have just as good schools as we have here. The church has been sending many missionaries and has given the people the Bible to read. Now there are many Protestant Christians there. I am sure the people in the Philippine Islands should ever be grateful that America has given them such protection and help.

(Very excellent suggestions for leaders in this study are found in the appendix at the end of the book).

THE DAWN OF LIBERTY.

Around the world truth speaks in new found voices;
The darkness flees and all the world rejoices.
The people's God has heard the people's plea;
It is the dawn—the dawn of liberty.

God shakes all thrones; the jewelled crowns are falling.
"To serve, to serve!"—this is the clear cry calling.
The hosts of earth shall see a world set free;
It is the dawn—the dawn of liberty.

No longer shall the war lords strike with terror;
The end has come for darkness and for error.
The light of truth shall rest on land and sea;
It is the dawn—the dawn of liberty.

—Thomas Curtis Clark, in The Living Church.

Home Mission Study

THE PATH OF LABOR.

The Call to Service.

Symposium.

By Mrs. Haidee Ewing Rankin, Minden, Nebr.

CHAPTER ONE.

"THE HISTORY of labor is the history of the human race." There has never been a time when men have lived without labor, or have harvested without sowing. "If any would not work, neither should he eat."

The pages of history so glow with the triumphs of kings and the glory of princes, with the splendor of courts and achievements of panoplied leaders that we marvel at the Pharoahs and fail to read between the lines of the real heroes, the builders of the pyramids, whose number is legion. Each great project or achievement heralded by the name of a leader has, in truth, been accomplished through the never ending trail of toilers.

All over the world by far the greatest number of people are treading the "path of labor." Their days are crowded with toil, and, for a very large proportion the incessant work from the rising until the setting of the sun means only subsistence. So great is the burden and so straightened is the path that minds are dulled and hearts do not see any other legacy for their children but this same burden of toil. The countless millions of China and India and other Oriental countries for centuries have toiled on day by day, never beholding with their eyes a "better day," and, not even yet do but few of them catch even a glimpse of the dawn that is brightening their horizon.

"America" has always spelled "Opportunity" to the toilers of the world and here labor is better rewarded than in any other place. We almost always think of the labor problem as being confined to the cities where are congregated the thousands. It is natural that our thought should have been so directed for the growth of cities through industries has been phenominal. One hundred years ago but three per cent of our population was urban while today over one-third are congregated in these centers. New York was one hundred and seventy-five years in gathering her first thirty-three thousand, while today she numbers her inhabitants by the millions, a large per cent of which increase has been within the last fifty or seventy-five years. The story of New York's increase may be told by many cities throughout our country. This great influx into the cities is indicative of great changes in the industrial life, not only of our own nation, but of the world. The application of machinery to agriculture has called thousands from the farm; and this change from muscular to mechanical power has resulted in factories and like institutions which demand many recruits from the country.

On a rapid transit visit through some sections of our country one would be led to think that America is decidedly urban but the fact is that over half of our population is still rural, or lives in small towns and villages. Thus we are led to know that the labor question is not one of location or section but pertains to mountain, hill and plain, to every nook of the land. It is not limited to the con-

fines of our territory for we are now a part of the great, wide world and our interests extend everywhere and are interwoven with those of all nations.

Because of the place labor holds in our civilization it ranks today scarcely second to the war in public interest and concern, for Victory depends as much upon the army of laborers as upon the army of soldiers. "As the Army and Navy have been recruited from among all the people of the country, so labor is recruiting itself from all ranks from all parts of the land, and the readjustments necessary to the new economic conditions will be felt in isolated communities and among secluded peoples who may fail to connect their vexing uncertainties with the great events of national life."

Beside the almost overwhelming demand for war production there are some forces that "magnify in the national life the place and attitude of labor." Among these forces are immigration, call to the colors, new and increased industries and the entrance of women as a factor into industrial life.

IMMIGRATION.

In these days when great leaders are doing such valiant deeds, while this page of history is in the making, it will be well for us to consider the multitudes who throng the path of labor and make it possible for the page to be written. "It has been shown that immigrants and their children contribute seven-tenths of the labor to the iron and steel industries; seventy per cent in the bituminous coal mines; nearly three-fifths of that in glass factories; seven-eighths of that in woolen and worsted manufactories. Nearly four-fifths of our silk goods and nearly nine-tenths of our cotton goods, nearly nineteen-twentieths of the men's and women's clothing is produced by them. More than half of America's shoes, nearly four-fifths of its furniture, half of the labor making our collars and cuffs and shirts, nearly five-sixths of the work in our leather industries are contributed by them. They make half of our supply of gloves, refine nearly nineteen-twentieths of our sugar, etc."

Thousands upon thousands of these laborers heard the cry of distress of the mother-lands across the waters and, substituting the sword and gun for the pick and ax, for the loom and spinnet, answered the summons. So many responded to this call to the colors of Europe that America was left face to face with a unique experience—for the first time the departures from her shores exceeded the arrivals. As has just been noted, we can see how much the economic life of our country has depended upon the seemingly endless supply of man-power from Europe and it would be a limited vision indeed which could not see that with this exodus closing the source of supply, that the United States faced a "shortage of that type of labor which has been doing the fundamental work that made other labor possible."

While this condition of labor and the necessary readjustment was upon us another force was added which emphasized the labor problem. It was our

CALL TO THE COLORS.

Between two and two and a half million men have responded as one man to the call of Old Glory. A glance at the blue stars which from their fields of white gleam from the windows of business houses, offices, factories, schools, churches and homes in every city, hamlet, village and farm tells the story of disturbed labor as well as devotion to the flag. The call for help on the farm and

Courtesy "The Nation's Business"

Employers are cooperating with the government in making English-speaking Americans out of 3,000,000 immigrant workmen. This Detroit plant established an outdoor school where American employees acted as teachers for the aliens. In 1915 the federal Bureau of Naturalization launched a determined campaign to interest immigrants in the citizenship classes of the public schools. A thousand cities and communities now have such courses.

and four million employed women and this does not include those engaged in domestic service or in small shops, or on farms, or engaged in Red Cross work, or nursing. The fact that 200,000 women are engaged in agriculture and more than that in munition factories tells how much woman is depended upon in the great war. In our own country just such changes are taking place, but more gradually. A comparatively short time ago we smiled at the novelty of women as taxi cab drivers in Paris and of women as conductors and elevator girls in England. Today we pass women similarly engaged in our own country with a smile, not at the novelty, but, with a smile of approval because the American woman women is just as capable and just as willing to take her place and do her bit as is her allied sister across the Atlantic.

The present is opening up new avenues in the old path of labor for women. Only a prophet can foretell what opportunities the future has in store for her!

These industrial changes and calls are not peculiar to any one section of our land. The South is feeling the emigration to the North and West of the negro upon whom her industrial life has depended; the North and West have felt the immigration of this same negro; the East is enlisting recruits for her factories continually; the West is calling for laborers suited to her needs. The congested conditions at our National Capitol, around our munitions plants, at our cantonments and the induction of thousands of women into Red Cross work and Y. W. and similar organizations show how eager and ready has been

INDUSTRIAL SCHOOL NEW YORK CITY.

Courtesy Men and Missions.

the response to the various special calls of the government.

We can readily see how these changes, readjustments and realignments effect the *economic* life of our nation; we should see as readily how they effect the *social, moral* and *spiritual* life as well. This means there has been issued to the Church a

CALL TO THE COLORS.

The war is creating an atmosphere teeming with opportunities which the Christian women of America should sieze. A supreme opportunity is offered for the preaching of the gospel; for the application of Christianity; for the directing of the social life of the nation into Christian channels. The Home Mission field is unlimited, the vision clear, the means at hand, the laborers many. Shall not the hand be put to the plow? Our text, The Path of Labor, says, "Home Missions has also an ever widening conception of the scope of its service in a new co-operation with the economic and social life of men, with their physical as well as their spiritual well being." Many women who have been accustomed to a place by the hearth have, through war necessity, become the wage earner and are dazed at their new situation; others equally inexperienced, buoyed up by the excitement of the times are unable to strike a balance and cope with the conditions. Both have found dangerous ground at their very entrance upon the path of labor.

It remains for the women of the church to place sign boards in an attractive and readable form so that they may not be misguided. Mrs. Josephus Daniels characterizes the thousands of girls that are doing government work at Washington as women soldiers, as worthy the name soldiers as the men who are fighting at the front. As good provision and as careful attention should surely be given this army of women as is given the soldiers in the camps. Our National Capitol, known as the "Quiet City" has been converted into a great commercial center, one hundred thousand being added to its population in one year. One of the problems of Washington now is how to house, feed and care for the leisure time of the young women and girls that make up so large a part of this new population. The government did all in its power to make them comfortable, but what of their leisure hours, the hours fraught with such loneliness and danger? Here was the opportunity for the service of Christian women. Under government approval the Y. W. C. A. proffered the real personal care and ministration that springs alone from service prompted by Him Who was among us as one that serveth. Near all cantonments are "industrial reservations" and in them are living and working "all kinds of women, young and middle aged women, women with training and women with none, high school girls, college girls, teachers, girls who have shifted from other lines of industry, because they think they can serve their country more directly, and the women of wealth who see here the best chance to work for their country."

In these reservations a new kind of community is growing up. "It is a fair field. There are no telephones except between shops and offices, no movies, no books, no newspapers. Nothing is going on except working, eating and sleeping. Outside of work there are no responsibilities, not even a few lessons to prepare now and then as in college. The women themselves must determine what kind of a community life they are going to have."

Just such places prove fertile fields

for Home Missions. It is here that the plans of the Hostess House of the cantonment is adapted and adopted; it is here that the gymnasium, the entertainments and other thoughtful provision are appreciated. The helping hand of the Y. W. C. A. is grasped by the hand of the government helper, by the woman soldier, and, thus linked together, they maintain the morale of our country and of our forces over seas. This is a work not limited to the Y. W. but is open to the women of the church in any community. It is not only a supreme opportunity presented but it is a duty laid upon the women of the church today to make every sacrifice necessary and to make every effort possible to care for the Christian welfare of these thousands upon thousands of women soldiers who have entered the "service." As the citizenship, the morale, of any nation has always depended upon the status of her womanhood, just as truly does the future of our country depend upon the womanhood of today.

The Council of Women of Home Missions, composed of representatives of sixteen Woman's Boards of Home Missions issued a call to the women of the church last year. The call is for a more sympathetic and intelligent understanding between the women in industries and the women of the church. While there has been a degree of helpfulness between these women, the fact of such a call being made is evidence that there exists a division that should be obliterated. "In the broadest and most Christlike aspect of the work nothing that concerns the womanhood of our country can be looked upon as alien to it, nor can the Boards be indifferent to the social and economic welfare of these multitudes of women who should be, but are not, one with the missionary women of the church in bonds of common belief and in the service of a common Savior and Lord." The opportunity to approach and mingle with these women in the industries should not be made the occasion for creating a new department of work for it is simply a God-given avenue for exercising the real purpose of Home Missions. It is a time for "applying" Christianity as well as for carrying the message to the weary and heavy laden. As the great conflict has opened the doors of England to the women of the church, just now it is opening the doors of America to the messengers of faith and hope and helpfulness.

An English woman with her "heart strained almost to breaking" has been speaking thus to American womanhood: "It is not all loss, it is not all cost, all pain. It has its compensations. Since there has been this universal loss throughout the length and breadth of our land, there has arisen a great questioning about the better land to which so many of our splendid boys have gone. They were the flower and hope of the nation; not the dregs, nor the remnants but the boys who had to die before they lived; and there has arisen in the hearts of men and women, who never thought about it before, a new interest in the life to come. If we have a loved one who has gone to another country, we read about that country, ask all manner of questions concerning it. We put any traveller through a catechism, so that we may visualize it. So it is with our Father's house to which our boys have gone. We want to know about it. * * * So you find England today a very serious but not too sad a people, because we have got a vision of the inner flame. We have, rearing itself in the very core of our national life today, a foundation which is built on sure hope. It is being

built by men and women who have found for the first time the key which the Lord Jesus Christ left upon the stone on Resurrection morn. * * * Now the eyes of the whole world, of humanity, of those who have gone through the Gethsemene of these terrible years—all eyes are turned on you (Americans). I wonder if you realize the solemnity of this high hour, if you know the greatness of your destiny. It narrows down, as all big things in life do, to the personal, individualistic question, 'What are you doing to make yourself worthy the great offering that has been laid, not only on the altar of all those countries which are suffering, but on the altar of humanity?' I beg of you, please, please awaken to the fact that the whole world has its eyes turned in travail and sorrow, but also in hope and in confidence, to these shores and to the flag which has stood for so long for liberty and freedom."

In the face of such a plea can the women of the church hesitate to take as her own the personal question? Shall she hesitate to answer by giving the practical gospel of Christ, or, shall she halt in her effort to apply that Christianity to the womenhood of America, knowing that "The light that shines brightest at home shines the farthest?" Liberty and equality must be a reality at home before we shall become effective exponents of the truth we profess—the brotherhood of man.

The Christianity of our time "will instruct the social conscience, will teach that the kingdom of God fully come in the earth is the true social ideal; that the brotherhood of the kingdom creates the true social spirit, and that the three fundamental laws of the kingdom—those of *service, sacrifice* and *love*—are the only laws by obedience to which society can be perfected."

Junior Study--Jack-of-All Trades.

CHAPTER ONE.

By Mrs. Albert Gordon, Chicopee, Mass.

The problem confronting our nation today, that of lifting burdens from the oppressed of other lands, and of giving liberty to all, should not blind us to another great problem which concerns some of the burdens and oppressions in our own home-land, those heavy burdens resting on the slender shoulders of many of our little Americans, the submerged partners of our daily lives. The lessons in the interesting text-book for Junior Home Mission Study this year have been prepared to give our Juniors an opportunity to understand a part of the work of these young toilers.

Upon the Junior leader, as well as upon the Sabbath School teacher, and parent, rests the responsibility of giving the children of our Christian homes a real vision of others, of their environments and needs. An earnest, sympathetic study by the children of the conditions surrounding the lives of those who toil that we may live, will result in a rich fruitage of loving, unselfish service for others, when these children in our homes, grown into manhood and womanhood, take their places in the world.

Helps for the Junior leader may be found in the text-book "Jack-of-all-Trades" by Margaret Applegarth, 30c.; "The Leader's Manual," by Margaret Applegarth and Louise Wilson, 10c.; and "The World's Workshop," 12c. These may be secured from Miss Elizabeth

Photo, World Outlook. Courtesy, Missionary Education Movement.

This is an Indian woman selling the sombreros she weaves so skilfully. One of the problems of America today is to all the Indians to work the soil as their ancestors did. By the granting of land to rich and powerful individuals the Indians have been driven from their former homes. Thus you can understand why they hide in the hills and dislike the white man. Yet under fair treatment they show great loyalty. In the Atlantic Monthly for July, 1918, you will find the story of a scouting expedition made by Indian soldiers now at the front in France.

Milligan, Literature Secretary, 904 Publication Building, 209 Ninth Street, Pittsburgh, Pa.

"JACK-OF-ALL-TRADES." Chapter 1.

This seems a strange name for a book of mission study, but when the Juniors finish the study, they will understand how well the name fits this story of the lives of the many unseen workers without whom we could have no comforts and no comfortable homes. These "Jacks" are the workers of the world who take the many gifts of God, the Great Provider, and prepare them for our use.

The author calls our attention to the every day acts of life by the question, "There are three things you do every day, I'm sure: You *wear* something, you *eat* something, and you *live* somewhere, don't you?"

It all seems very simple and natural to us. It seems so easy to rise in the morning, put on our clothes, and eat a little breakfast, but it isn't so simple for "Jack-of-all-Trades," for he is kept rushing and hurrying from early morning till late at night to make this possible for us. "Nothing is so simple for Jack-of-all-Trades as it seems to be. For instance, when you look at a boy, he isn't really just boy to you, he is also: hat, collar, necktie, coat, shirts, buttons, belt, trousers, pocket (marbles, knife, handkerchief, etc.), stockings, shoes, and there is a perfectly fascinating story about some unknown 'Jack' behind every single one of those things a boy wears."

Before the shoes were shoes, they were frisking around as skin on some animal's back, then after the western cowboy had lassoed and captured the animal, it was taken to the stock yards and killed. After the leather worker had "cured" this skin, it was taken to the shoe factory, where many men, women, and children, made up the shoes.

"It takes dozens of workers to make a shoe
Because of the piece work each must do."

"One man cuts out the leather, then passes out the parts to the next person who sews up one part; another person sews up another part, some one else lines it, some one punches in the eyelets, another person cuts out the soles for some one else to sew up. Then somebody sews the sole part to the foot part of the shoe. Next the number is stamped on, somebody shines it, some one else strings in the laces, (made by an unknown somebody else!) then it is put in a shoe box made in a box factory by young girls. So that including the clerk at the shoe store and the delivery man who brought it to the boy's home, it took fully a hunded busy workers to make his shoes."

And many of these Jacks at the American shoe factory cannot speak English. There are Jacks from Sweden who cut out the soles, Jacks from Portugal who shined the shoes, Jacks from France who made the heels, and many of these Jacks are women and girls!

But you will have to imagine the great number of unseen people who have been working busily to keep the boy clothed, the cloth and stocking weavers; the trousers, coat and shirt makers; the hat, collar, necktie, belt and button makers; the thousand busy workers needed to keep a boy clothed, and even more to keep a girl dressed, as her clothes are lacier and fluffier.

Let us think now about the breakfast you eat after being dressed in these clothes. Here first is the orange, raised on an American fruit ranch in California, picked, perhaps, by a Japanese, wrapped, it may be, by a Greek boy,

packed, probably, by a Chinaman, shipped, possibly by a Scotchman or an Irishman, and sold by an Italian fruit dealer. Think of the number of persons needed to furnish you the orange you have enjoyed.

We have not time to tell of the cereal, of the Dutch farmer who raised the grain, the Bohemian reaper who cut it down, of the Norwegian miller who ground it, of the Croatian factory "hands" who prepared it, of the wrapping and shipping clerks, of the Italian girls who made the box for it, and of the Poles who put the printing on it.

Think of all the people who brought the cream; the farmer who owned the cow, the milker who milked her, the man who "separated" the cream from the milk, the girl who put the cream into bottles, and the one who put on the paste board lids, the milkman who left it at the door, and especially those tired little fellows who made the bottles in the glass factory. "The 'cracker off' boy who deftly taps from the blower's pipe, the 'circle' of glass dangling from the end of the blown glass; the 'holding mold' boy who opens and shuts the mold; the 'snapping up' boy who takes the unnecked ware and holds it to the 'glory hole' in the furnace to re-heat it so that the 'carry-in' boy can rush it to the finisher, where another boy races with it to the annealing oven to temper it for packing. Every motion is hurried; * * * no halting, no lagging, no resting; nothing waits."

Then the endless number of sugar workers. I wish we had time to visit a sugar plantation in Cuba and ask one of those busy "Jacks" or Juans who is cutting down the tall sugar cane stalks about his little Juan and Juanita, and find out whether they have had a chance to go to one of our mission schools there to learn of the Savior Who loves all these busy world workers.

As we glance over our breakfast table, with its china and silver, its snowy cloth and appetizing food, we find that we have not time to tell of the thousands of people who have been employed to furnish for us our simple little meal.

Miners and molders, numberless skilled workers in factory, field and shop, many, many Jack-of-all-Trades, young and old, and of a bewildering number of nationalities, have been kept busy, morning, noon, and far into the night, to provide for us the things we eat and the things we wear. Nor have we time to tell of the house we live in with its many comforts and conveniences. Nor can we tell of the trains and the trolleys, of the gas and the telephone, of the streets, pavements and the sewers, of the schools and churches, of the railroad tracks, telegraph poles and fire alarm boxes—all the many necessary things of every day living. These all have to be made, put in place, and kept in order by thousands of Jacks-of-all-Trades.

So *living* is not such a simple matter after all. We are glad to learn from this study of the Jacks how we get the things we eat, and the things we wear. We need to understand about the dangers, discomforts, and hardships many of the grown up and even many of the child workers have to endure to make us comfortable.

One of the saddest parts of this story is that many of these little child workers can not play or go to school, because some of the very comfortable people who employ the grown-up Jack-of-all-Trades, give such small wages that there isn't enough to feed and clothe the little sons and daughters at home, so the children

have to work and bring a little more money into the home.

We must not forget while we are comfortably going to school, or comfortably playing afterward, that one little child in every forty has to give up his play times entirely to be busy rushing Jack-of-all-Trades all the day long, and we must not forget that while we are comfortable, many little Jacks-of-all-Trades are growing up stunted, ignorant, and mad at the world.

Let us always remember these unseen workers who keep us comfortable, so when the Juniors are grown up into important business men and women, they will want all the Jacks-of-all-Trades to be comfortable, too, and will plan ways of doing it, remembering that the Bible says, "None of us liveth unto himself, but unto the Lord."

MY PRAYER.

(See illustration, page 22 "Jack-of-all-Trades.")

"Our Father which art in heaven, I thank Thee for my dear father and mother, my happy home and my good times. There are many little children in this land who do not know Thee and who have no good times at all; they must live in dark, uncomfortable homes, and work hard every day to earn money for food and clothes, with no time to play. Wilt Thou bless and keep them, and may they learn to know and love Thee.

"Dear Friend of little children, please show me how to be friendly and helpful to these others in every way I possibly can, and may Thy Kingdom come, Thy will be done on earth as it is in heaven.—Amen."

BRAHMA'S MOTHER.

By Marym.

(Written for the Women's Missionary Magazine.)

A WHISPER of excitement spread through the long street of the crowded Punjab city. *Something was wrong in the Big House.* Clusters of curious ones gathered to watch furtively the great entrance gate, and question the servants as they passed in and out. But no one was able to give an explanation. Nothing wrong? If so, why then was the tune of rejoicing suddenly interrupted, and the sounds of merry-making hushed?

Not for a long time had the street seen such an opportunity for Carnival as this week had promised. The Great Man's heir was arriving home from England after his long absence in college, and the proud father had included not only friends but neighbors and pensioners in his plans for welcoming home his boy.

For days the preparations had gone on. The place had been thoroughly "swept and dusted," the unwonted cleaning extending even to the street up which the party must come from the train. Garlands of flowers hung over entrance and portico arches, and fell in long festoons from upper balconies. In the inner court the air was heavy with the fragrance of Oriental perfumes and great trays of sweet-meats had been carried in from the confectioners.

As train time drew near, all was hurry and confusion in the muhalla. Servants ran here and there on the manifold last commissions, yet always stopping to tell the watching street of the latest news in the house; that the women were dressed in wonderful new silk clothes; that dinner was to be served on a beautiful new set of English dishes; that all the married members of the family had come home for the occasion, etc.

Then from the small sentry self-stationed at the end of the street, came a shout of discovery, and inmates came tumbling out from every door to watch the home-coming, and join in the general uproar. How proud all were of these two—the father dignified, almost regal in bearing, and the young fellow, tall, strong and unafraid. Was he changed? They saw a boy grown older but keeping still his boyhood's charm of manner, and his keen interest in all the old familiar places and people. A well and happy man all could see—it couldn't be that anything was now amiss with him? And yet—

The ugly whispering went on. The house now stood silent and grim. The servants went their ways with hurried step and frightened manner, and stayed not for the usual gossiping. The gates were closed and barred, and had opened but once to admit the priest, and very shortly after for his departure, and all could see he went as goes the one "whose anger eateth hotly."

Inside, in the cool salon, were gathered the women guests from out of town, venting their disappointment on each other in spiteful bickerings, or maliciously gossiping about their hostess. "This she gets for all her boasting about a son in English college. No more will she hold up her head and flaunt her superiority in our faces." On the upper latticed balcony, the young girls were lying talking in whispers. "What did he mean? What made his mother go into such a frightful temper? Awful things those English teach. Will our cousin Brahma be sent away from home?" etc.

In the courtyard the ayahs hushed the little children at play lest the sound annoy the older ones and bring punishment, not to child, but to nurse! In the innermost room the mother sat alone, sullen and unrelenting, brooding over her pain, nursing her wrath against her son; her first born, her greatest pride; and scheming how she might bring him back to the path from which he had strayed in those years he had spent away from her. Everywhere the air was rife with discontent and suspicion. Instead of the expected light and laughter, great clouds of trouble enveloped them all—clouds of threatened disgrace, sending forth sullen rumblings of hate, lit up now and then by flashes of angry temper.

And the cause of all the trouble? In his apartments, he paced slowly back and forth trying to think his way through. What to do? He had come gaily home from his years abroad, knowing he had changed, but blindly expecting some change in his parents to keep pace with that in himself. Others went to England, and returned to the old life—how did they do it successfully? He loved his people and had been happy in the thought of coming back to them. The welcome had been perfect. Nothing marred the pleasure till supper was served. Quite forgetful of the image—Patron god of the family—in its place behind him as he sat, he began to partake of the food (dear, long-desired native food!) A horrified silence arrested him. His mother had been preparing the tray of food to place before the idol, and he had dared begin to eat before her act of worship was complete! To cover the awkwardness of his forgetfulness, he tried to laugh it off. His mother's astonishment changed to anger, and she had demanded his beliefs, and intentions in regard to ceremonial reinstation to Caste. Then it was he had shattered all her House of Happiness by declaring he would go through nothing of the kind. What was caste to him? or an image made of clay? He couldn't remember clearly what happened next. Clamorings broke out on all sides, his father furiously dismissed the dancing girls and musicians, city guests hastily departed, and the servants drove the curious throng from the outer court. Only one thing was lined clearly on his memory and kept repeating itself over and over to his weary consciousness—his mother's bitter wail as she left the banquet room, "Eyee, Eyee, would God thou wert dead, wert dead, my son, my son!"

And now, what should he do? Give up, feign repentance, bow down again to sticks and stone? Hour after hour

he kept up his troubled pacing. The city's noise and confusion quieted, the temple lights glowed softly in the gloom, the brilliant stars came out one by one, and on a neighboring roof a voice sang insistently:

"My tears are old;
My hope grown cold;
Why shrink thus from the cup? I am alone.
The gods have no pity. Their hearts are of stone."

In this same Indian city the American Mission maintained a college and a hospital. Several of their teachers were young men out from America for limited terms. Young men, keen, virile, intensely interested in the lives of the young men of India. On the college campus were several tennis courts, and here from five to eight in the evening, young men of all races, colors, creeds and faiths, played with the college men —a jolly, congenial crowd. To these games, shortly, came Brahma. It was like a breath of English life again. Then because life at home was so unsatisfactory and his father sternly refused to accept him in his business as they had always planned, he applied for a college position and received it. Young Professor R— was soon greatly interested in the intelligent Indian. Night after night found them discussing science, philosophy and religion. Day after day, he watched the members of the little American world of the Mission, watched the older Padri Sahibs unreservedly give their lives and strength to all around; watched the young converts in their joy of service; watched the nurses battle for life for any needy one—great or small—amid the horror of Indian plagues for His dear sake; but most of all he watched the men of his own age. Watched, and loved, and envied. Then slowly and surely made his way with them to the foot of the Cross.

In the freshness of an early morning in April the baptismal service was to be held. Brahma had been staying at the college hall, his mother's indignation over his work as a teacher, making life at home, while not dangerous, very unpleasant. Just as the church bells rang the call to prayer, a message came to Brahma. "Mother dying, hurry or too late." Hurrying across the city, he found her apparently in terrible pain and the household in confusion. Strangely soon her cries grew less agonizing, and her breathing regular. Still, he would have suspected nothing had he not happened to catch a glance of lighting keenness from her eye—a glance she stole to see if he knew, when she thought he was not looking. The truth flashed over him, the whole illness was feigned to block his baptism. How had she heard? Who carried the word? He had not meant to keep it secret, scorned to do so, but who was there around the mission paid to carry her word of his plans and doings? The thought carried much food for reflection.

A little later, again he planned for the service. It could have been done quietly with none to know save the missionaries, but Brahma wasn't that kind of a convert. He wanted the day to mean his glad entering into the full life of the Christian community. A peremptory order to come home reached him on Saturday, and obeying, he was led by his mother to the women's "hidden" apartments where he had not been for so many years he had forgotten them, and there grimly uncovering a deep open well, she made him look below to where the waters of the river ran sluggishly on their way to the ocean. "Son, the day you become a hated dog of a Christian, that day and that hour I throw myself down there." Would she do it? Possibly. Probably not, but suppose she did? Crushed and bewildered he could only bow his head, and wait for the storm of her wrath and abuse to sweep over him, and spend itself.

Not content with this, the mother further plotted. A few days later, he was asked by his father to go on a supposedly business trip to a distant city. Happy in the thought of his father's returning trust, he consented and went, only to find upon arrival that he had come to his future father-in-law's house, and all arrangements were complete for

his wedding ceremony! He was distressed beyond measure. Marry? A strange child, an idolator, one to whom his parents had betrothed him in early childhood? Never! He didn't want to marry now, at all, didn't want a child of thirteen, didn't want an uneducated wife! Oh, for the freedom of his American friends! Marry now? Instead, he would run away, would never go home, would lose himself in the Southland and earn money enough to take him to far away free America! The marriage should never go on, he wanted never to see this strange girl; he would leave her, leave her—to what? A widow's life. The perilous awful slavery of a child widow. Oh, he couldn't do that cruel thing! Again all night he paced the floor. Was there no way out? None whatever. In that dawn he knelt and brokenly prayed: "My Father, Thou alone canst lead me now. My heart is very sore. Forgive them, for they know not. Help me to keep unsullied, pure and true through the hours of these ceremonies I must go through. Give me love for my unknown bride; love to teach her; to lead her to Thee; to go with her to my father's house; give me strength to remain faithful to Thee these days, months or years I cannot be with Thy followers. And if we pass through the Dark Valley before we are known as Thine by men, oh, acknowledge us, make us Sheep of Thy Fold, and receive us, Thy tired children, home to rest and safety, oh, my Father for Thy dear Son's sake."

Months passed. The little wife—"Heart of Gold" was her name—proved a winsome, affectionate member of the family. Brahma never told his mother, but she knew he gave his wife daily lessons and took her frequently to visit the Mission ladies. And she unfolded in her new surroundings like a flower bud in the summer sun, and grew sweetly daily into the woman he longed to make her. Her clear mind grasped eagerly the lessons, and demanded more and more, and her spirit reached out, gropingly at first, then gladly confident into new life in the warmth of the light and love of the Savior.

Then summer came, the heat, the drouth and the pestilence. All life drooped, all interest waned. Day after day the hoarse wailing of the hired mourners as they went past the door towards the burning ghat rasped its way through walls and lattices to strike on tender hearts and quivering nerves. Every house had its tragedy, every heart its bitter woe, and in its turn the Big House knew the dread visitor. The mother was first stricken. No man was allowed to see her face so no Civil Surgeon could attend her and she furiously refused to have a Mission doctor called. The servants fled. Then "Heart of Gold" took her place at the bedside, and battled royally for the life of her stern mother-in-law, Brahma bringing secret word from the Mission what to do. No duty too repulsive, no labor too hard, no vigil too long. And love conquered. Slowly back to life the mother came. What thoughts had passed through her mind, as she faced death? What terrors confronted her? She never told, but the watchers saw great racking shudders pass over her as she lay hour after hour staring off through the walls into the Beyond, her lips sometimes moving in silent phrasing the names of all the gods once so dear. Never a prayer did she utter, nor did she ever ask for the priest. It was as if all life had stopped, and her world lay in ruins about her and all she could do was to marvel that she remained to watch it.

Then "Heart of Gold" took the sickness. Hourly she sank farther into the Valley. The household gave itself up to despair, for she was their joy and delight. Suddenly the old woman roused; "Get the Mission doctor Miss Sahiba, the Mission nurse, get anything they want, do anything they say." Tired and worn the girl couldn't fight a great battle for herself. All that skill and love could do seemed unavailing. She was slipping away from them. Loving hands were doing the pitifully few things that could be done to relieve her suffering when

from the other couch, crawling painfully across the floor, dragging her feeble body to the feet of the dying girl came the once proud mother. Placing her head on her palms outspread on the floor, in heart-broken murmurs she began to pray: "Lord of my son, Lord of this my daughter, I know Thee not. I know not how to call to Thee. But these my children love Thee; they have done no ill; I, I have been the wicked one; my heart is stone. Oh, canst Thou have mercy and hear us now? Canst Thou forgive? I am so blind. Must my evil of the past hold me out from Thee? All, all here, all I know, is blackness; take Thou our hands and lead us to the light. This my dear daughter has given her life for mine—I, an old woman weary with years and burdened with sin, oh, thou her Christ, how can I bear it? How go on without her? May I not ask for her? Give her back, oh, King of gods, I know not how to plead with Thee, hear Thou the prayer of Thy own children and be merciful unto me."

That prayer was answered. "Heart of Gold" went not away from them. Many hours later the doctor Miss Sahiba took her way home through the narrow streets, tired but happy. Love had conquered again. One more child hunting the way Home, one more life spared to work for the Master longer. Brahma's home would hereafter be a real one. As she went with a song in her heart, of the "Homeland and Love that it tells," she passed the Nurses Hall and smiled as through the windows came ringing the sound of fresh voices singing—

"There's a wideness in God's mercy
Like the wideness of the sea."

NATIONS REJOICE AS THE WAR ENDS!

On November the 11 at 11 a. m., Paris time, 6 a. m., Washington time, the awful world struggle started by German ambition was declared ended by German surrender. The terms of the armistice, "Unconditional surrender," are well known to all.

"The war thus comes to an end," said President Wilson carrying the message in person to Congress in session on November 11. "It is the most wonderful victory for Liberty in the history of the world," said Premier Lloyd George to a rejoicing throng in London. "In the fifty-second month of a war without precedent in history the French Army with the aid of the Allies has achieved the defeat of the enemy," announced the French war office, bulleting the suspension of hostilities.

"The war is over," "Praise God from whom all blessings flow," "The war is over," rang out the bells and screamed forth the whistles, "The war is over" and democracy, humanity and righteousness are proclaimed among all the nations.

The greatest triumph of all the ages has been won, and peace has been declared upon the basis of human rights and national equality. Nothing now in the way of humanity marching along the way to duty and opportunity which God intended it should reach. That day is now here, and brings the reward of courage, sacrifice, and devotion to the right. A black cloud has lifted from all lands and let the sunshine of a new day in. How grand it all seems after years of suffering and sorrow. How magnificently "our boys" have earned the gratitude of all nations; they will never be forgotten and as the years ripen the fruits of their courage and sacrifice, the sweeter will grow the fragrance of their memory.

EGYPT

Minnehaha Finney, Editor, Tanta, Egypt.

"AFTER THE WAR" AND MISSIONS.

The expression "After the War" is one much seen these days in connection with newspaper articles on Commercial expansion in the various countries, and how to get ready for the new demands which will be made so as to meet them efficiently.

We missionaries are also thinking of "After the War" and what it is going to mean to the progress of our work, especially in these Moslem lands, and most especially in this Near East where there is being wrought such an upheaval of Moslem power and prestige in different parts.

Already we are feeling the dearth of workers, and, no doubt, this need will be felt more and more within the next few years since the young men who would be preparing for the work in the foreign fields are "over there" in France. May God preserve their precious lives so that they will be given the privilege, in due time of coming on out here.

In the meantime we must be getting ready to take hold with greater energy and enthusiasm so as to meet the needs that the rapidly changing times are forcing upon us.

What is going to be the character of the "New Islam" which is going to emerge from this catastrophe of war? Some think that there will be a revival of Islam. There will at any rate be truly a "New Islam" for there will be an Islam without power of the sword and that is something which the world has not yet seen. The question for us is how will this new attitude effect Christian Missions to these Moslem countries. It is a sober question for us to answer and think about. It is a new call for much prayer and strong faith.

I have thought that it would be of interest to the readers of the Magazine to enter into some of the tenets of Islam so as to understand their trend of religious thought and thus be the better able to enter into the Ministry of Intercession for Mohammedans the world over. With this thought in mind I have given below an account of some doctrines of the Moslem faith and customs.

—M. Finney, Editor for Egypt.

SNEEZING.

According to the Mohammedan religion, it is a sacred duty to reply to a sneeze. For example, if a person sneezes and says immediately afterwards "God be praised," it is incumbent upon at least one of the party to exclaim, "God have mercy on you." Says Hughes in his dictionary of Islam: This custom of replying to a sneeze existed amongst the Jews, whose sneezing formula was "Good life," and I know that this is quite correct for I have had Jews give me such a response, and it does sound quaint when said in English.

It is related that the Prophet Mohammed said: "Verily God loves sneezing and hates yawning."

So you see that the new missionary in these Moslem lands has to learn even how to sneeze with proper decorum.

ADAM AND EVE.

In the Koran it is said that Satan made Adam and Eve to backslide and "drove them out from what they were in" but no mention is made of the serpent.

The commentators on the Koran, however, say that when the devil attempted to get into Eden to tempt Adam, he was

stopped by the angelic guard at the gates of Paradise, whereupon he begged of the animals to carry him in to speak to Adam and his wife, but they all refused except the serpent, who took him between his teeth and introduced him to our first parents.

Some time ago in a lively discussion among some Moslems about who were and who were not to be considered Apostles of God among the old patriarchs, one of the participants in the discussion dared to assert that Adam was not to be considered an Apostle. The statement caused some trouble as it was voted by all the others as the rankest heresy. Ever since the Egyptian newspapers have been carrying on the discussion and trying to decide whether or not Adam was really an Apostle of God. The following appeared in today's paper: "What is the truth about Adam? We would like to say a word about the apostolicity of Adam. An apostle must be sent to convey a message from God to people in order to guide them in their worldly life towards good and to teach them the knowledge of the Almighty. When Adam came into the world he was the first man and none but Eve existed with him, may God confer peace upon them both. To whom then, was Adam sent as an Apostle? This is what requires an answer. We do not put the question because we defy the apostleship of Adam—God forbid!—but because we wish to know the truth.

And this is just what is causing the Disintegration of Islam, viz., We want to know the Truth. And with all the facilities for popular education arising these days here in Egypt, there is a constantly increasing desire for knowledge of Truth. God grant that Christian Missions may be on the alert and increasingly ready to meet the Challenge.

SEVEN SALAAMS.

The "Seven Salaams" are the seven verses in the Koran in which the verse "salaam" (peace) occurs. They are as follows: "Peace shall be the word spoken unto the righteous by a merciful God," "Peace be on Noah and on all creatures," "Peace be on Abraham," "Peace be on Moses," "Peace be on Elias," "Peace be on His Apostles," "It is peace until the breaking of the morn."

These verses are recited by the religious Moslem during sickness, or in seasons of danger or distress. It is also the custom to write these seven verses on paper and then to wash off the ink and drink it as a charm against evil.

It is a vain cry for "peace, peace" and because they do not know the peace of God which passeth understanding, except to those who know Jesus Christ. God grant that the Gospel of Peace will soon be preached to the whole Moslem world, and that all will be brought into the realm of the King of Peace.

FRIDAY (The Mohammedan Sabbath).

The name for Friday in the Arabic language is "Day of Assembly." It is the Mohammedan Sabbath in which they assemble in the chief mosque, and recite two rounds of prayer and listen to the oration at the time of mid-day prayer. Mohammed claims in the Traditions to have established Friday as a day of worship by divine command. He says, "Friday was ordered as a day of worship by divine command both for the Jew and Christian, but they have acted contrary to the command. The Jew fixed Saturday and the Christian Sabbath."

According to the same Traditions, Friday is "the best day on which the sun rises, the day on which Adam was taken into Paradise and turned out of it, the day on which he repented and on which he died. It will also be the day of resurrection."

There is also an hour on Friday (known only to God) on which a Moslem obtains all the good he asks of the Almighty. Mohammed prayed that God may put a seal on the heart of every Moslem who through negligence neglects and omits prayer for three successive Fridays. Mohammed said: "Whoever bathes on Friday and comes to prayers in the beginning and comes on foot and sits near the Imam (preacher) and listens to the oration and says nothing

playful, but sits silent, every step he took will get the rewards of a whole year's fast and one year's praying at night."

Prayer with the Moslem is only so many, many merits given for so many rewards. With them it is saved by merit. They know nothing of being saved by grace. Their's is the great error of the ages, and millions are sinking into an endless grave because of this error. Dare we allow ourselves to be slow in correction of this error? And how can we best and most effectively do our part in correcting this error? Could it not be by our own endless, earnest, effectual prayer of intercession for these sitting in this darkness?

GOOD WORKS.

According to the teachings of the Koran good works without Faith will not save from the torments of hell. As it says in a certain place in the Koran: "Shall we tell you who are they who have lost their labor most; whose efforts in the present life have been mistaken, and who deemed that what they did was right? They are those who believed not in the signs of the Lord, or that they should ever meet Him. Vain, therefore, are their works; and no weight will we allow them on the day of Resurrection."

But "faith" according to the Moslem interpretation is entirely different to that of the Christian. "Faith" with us is, faith in the Lord Jesus Christ. "Faith" with them is belief in the mission of the Prophet Mohammed. All Mohammedans, according to their idea, are in a state of grace, no matter what their actions may be. With reference to the good deeds of Moslems, the following is the teaching of Mohammed, as recorded in the Traditions:

"When a man is brought to Islam and he performs it well, God covers all his former sins, and he gets ten rewards for every good act, up to seven hundred, and even more than that, whereas the reward of misdeeds is as one to one, unless God passes over that likewise."

"There are three persons whose actions are not written; one a person asleep until he awakes; the second a boy not arrived at puberty; the third a madman until he recovers his reason."

"Verily God recordeth both the good deeds and the evil deeds. He who has proposed to do evil and did not do it, for him God recordeth one perfectly good deed. And he who intended to do good and put his intentions into practice, for him God recordeth from ten to seven hundred good deeds (according to their merits). And he who intended to do evil but did it not, God recordeth one good act; but he who intended to do evil and doeth it, for him God recordeth one evil deed."

"Verily the condition of that person who does evil and after that good deeds, is like the condition of a man with tight armor on, which has troubled him. He does one good deed and the rings of the armor become open. He does another good deed, and the armor falls from his body. (Do you see the difference between this way and the Christ way, reader? Imagine the task we have to correct this fundamental error of centuries, rooted and grounded in the very bone and blood of the followers of Islam. Nothing but the Spirit of God in their hearts can do it, and that Spirit does His work in answer to the prayer of faith, and the prayer of faith operates as we learn to love these perishing souls).

"Verily there was a man amongst those who were before you to whom the angel came to take his soul, and he was asked, 'Have you done any good act?' He said in answer, 'I do not remember that I have done any good.' It was said to him, 'Look well into yourself, and consider if you have done any good work.' He said, 'I do not find any good in myself, except that I used to buy and sell in the world and used to claim my right from the rich, but allowed them to pay at their leisure when they liked, and forgave the poor.' (Note right here the fundamental lack of justice in Moslem thought). Then God brought that man into Paradise.

"An adulteress was forgiven, who passed by a dog at a well, and the dog

was holding out his tongue from thirst, which was near killing him. The woman drew off her boot and tied it to the end of her veil, and drew water for the dog, and gave him to drink, and she was forgiven on account of that act. It was asked the Prophet, "Verily, are there rewards for our doing good to quadrupeds, and giving them water to drink?' He said, 'There rewards for benefiting every animal having a good moist liver.'"

"Your smiling in your brother's face is alms; and your exhorting mankind to virtuous deeds is alms; and your showing men the road when they lose it is alms; and your assisting the blind is alms; and your removing stones, thorns, and bones, which are inconvenient to man is alms; and your pouring water from your bucket into that of your brother is alms for you."

FAITH AND PRACTICE OF THE RELIGION OF ISLAM.

Faith consists in the acceptance of six articles of belief:

1. The Unity of God.
2. The Angels.
3. The Inspired Books.
4. The Inspired Prophets.
5. The Day of Judgment.
6. The Decrees of God.

Practical Religion consists in the observance of:

1. The recital of the Creed: "There is no deity but God, and Mohammed is the Prophet of God."
2. The five stated periods of prayer.
3. The thirty days fast in the month of Ramadan.
4. The payment of the legal alms.
5. The Pilgrimage to Mekkah.

A belief in these six articles of faith, and the observance of these five practical duties, constitute Islam. He who thus believes and acts is called a "believer" and any one who rejects any article of faith of practice is an "infidel."

"A FEMALE MONSTER, THE TIGRESS OF THE BEHERA."

The following is the newspaper account of the career of the above mentioned personage, and I thought that it might be interesting to the readers of the Magazine showing up the fact that the gentler sex can produce some desperate characters in this land of Egypt despite the fact that she is so carefully veiled and kept behind the lattice of the Harim. I may say in the beginning that the Behera Province mentioned is one of the Provinces of the Northern Delta, and it is one in which as yet very little effective mission work has been done. We are looking forward to the day when there will be some adequate occupation of this needy field.

The story: "A woman of an extraordinary evil reputation, Sitt Bint aly el-Kotr has just paid the penalty of her countless crimes, and two days ago was murdered in the most mysterious manner, her head having been cut off, the trunk and the head being found in different places. This woman was a native of the Shubrakeit Markaz and as she grew up became famous for her beauty, which unfortunately she learnt to make use of to work unheard of mischief to the Behera Province, and in the course of her criminal career succeeded in gaining the reputation of the most dangerously bad character in all the province. She early cast aside every vestige of shame and self-respect, and owing to her boldness was the leader of many bands of brigands, the terror of the countryside for many miles around. She was as lustful as she was cruel, and countless were the brigands whom she took to be her lovers. So successful was she as a brigand that she not only led bands of brigands in the Behera Province but also in the Gharbieh Province, and there was little to choose in their respective careers of crime between the notorious brigand of the Minieh Province (Middle Egypt), Hamid by name, recently killed in an encounter with the police, and Sitt Bint Aly el-Kotr. According to the repost this woman was endued with extraordinary courage and never failed to accompany the brigand bands when on any criminal expedition."

This story can but impress upon us

anew that a strong-minded woman in Egypt as well as in any other country is a strong and active force for evil or good as the case may be.—M. Finney, Editor.

BIBLE TEACHING AT KARNAK.

On Wednesday of this week, the writer went to Karnak with the Bible teacher. In the first mud hut entered, was a little Moslem mother and her new baby son. This is the house of her mother-in-law and her own mother and sister were visiting on their way to the mill.

We squatted on the strip of matting spread for us and soon all were attentively listening to the story of the "Raising of Lazarus." It was the first time this sister had heard a Bible story as was quite evident from her exclamations. Every bit she exclaimed, "O my sister!" And when it came to the place where Jesus delayed, with emphasis she anticipated the teacher with, "And he died!"

Later on she said, "My brother knows your speech," meaning he could read and was learned. Soon he came in. We were sitting in a tiny room through which he must pass into the court beyond. Seeing a watch he stopped to compare time and I gave him a tiny Gospel of Mark which he promised to read. Soon the brother was ready and without any ceremony up these two Moslem sisters of ours got and said they must be going to the mill to have their wheat ground. They started off with two large bowl shaped baskets on their heads. As they were leaving they said, "The ladies are coming to our house. Come with us as we return." We told them we would gladly go but would be in another house giving a lesson and asked that we be called when they were ready. Coming back and not finding us they went on. But the writer has learned to follow up such invitations immediately, so after hunting up a little girl to show us the way, we started off. The brother told us it was only ten minutes off. We walked exactly twenty minutes still farther on than our regular work took us but were fully repaid. On beyond the old temple ruins, over dusty roads to another mud village, for Karnak with its 17,000 people is made up of many mud villages. At last we turned into a narrow street and entered a door in a mud wall where we found the mother and sister sifting flour.

They seemed surprised we had come but very glad and sent word to the neighbors. We seated ourselves on a crate which is used for a bed. One by one the neighbors came, and little children curious to see us. Soon the eldest son of the house, a sheikh, entered and after a truly Oriental greeting said it was a shame for us to be sitting out there. He unlocked his own special reception room and insisted on us going in. Then urged and urged us to have either tea or coffee. At last he himself made coffee and served it to us! In the meantime we had been teaching the audience before us the first two verses of Psalm 103.

Then as their "Big Feast" was to be the following Monday, "The Offering Up of Ishmael," as the Moslems think, we read and explained the account from Gen. 22 and told of God's offering His Son, "Our Lord Aesa" as the Koran calls Him.

Again the sheikh insisted on us going inside, so we went in although it was cooler in the court. Like the little Chinese woman who covered the walls of her shop with leaves of the Bible, this sheikh had his walls covered with pictures of all descriptions from one of the Virgin Mary to an advertisement of beer. The latter was taken as a subject for a temperance lesson calling his attention to the fact that the teaching of both the Koran and our Book are against the use of intoxicants. I told him that was one thing in which both our Books agree.

How I wish you, dear reader, might see our audiences at Karnak of which this one was a type! Seated there on the floor of this small room were the three men of the house, twelve women and six children, all attentive listeners. The wife and little son of the sheikh were ill in her mother's house, so in our

prayers they were especially remembered. They really seemed glad we had come and were most gracious in their invitation to come again. We turned our faces back to our regular work glad of the opportunity of this new home.

LAURA B. WALKER, Luxor.

Dear Friends:—

Would you like to know what Egyptians talk about? Here are some samples:

A BULL IN A BRIDAL CHAMBER.

Don't be shocked at the rather peculiar title of this story. It is only a true tale of some events in Egypt connected with life in the provinces (as the country regions are called) and some of the schemes of the fellahen to avoid Cattle Plague Inoculation.

It seems that in 1914 the serum employed by the Government of inoculation cattle against plague was so bad that more than 50 per cent of the animals died as a result of the treatment and in some districts as many as 90 per cent died from the effects of the serum. In 1916 the serum employed had excellent results, but after the experience of 1914 the fellahin (farmers) were terrified when orders were given by the Government to the village chiefs to see that all cattle were inoculated. The farmers were convinced that the Government wished to destroy their cattle and did all in their power to hid their animals. If it came to a choice, it is said that many a fellah (farmer) would prefer to lose his wife rather than his buffalo since wives are more easily and more cheaply obtained than cattle.

All sorts of measures were resorted to by the farmers to hide their cattle. The tale is told, for instance, of one who hid a bull in his bridal chamber. He had only been married on the day when the village chief (omdeh) gave orders that his premises were to be searched for cattle. The official employed naturally passed over the bride's room never dreaming that the bridegroom would hide any cattle in there. Unfortunately the bull, which had been put behind a large mirror, got loose and seeing his reflection in the looking glass attacked what he thought was another bull and smashed the mirror to atoms. The noise startled these outside, suspicions were aroused, and the room forced open and the bull seized.

In another instance a man took away the mattress and planks of his wife's bed and putting the buffalo in the space thus made, let down a thick net, ostensibly to keep out mosquitoes or sand flies. The animal was completely hid from view. The official employed to hunt for hidden cattle, being told it was a woman's bed-room looked around carefully without naturally raising the net, but when about to leave the room the buffalo disturbed by the noise and tired of its confined space, voiced its objections with a weary "moo" to the dismay of its owner whose trick was thus discovered.

THE PALESTINE SUCCESSES.

Our Egyptian Daily Papers are naturally these days full of talk about the successes in Palestine. The highest appreciation is given to the military achievements of General Allenby and his men and their splendid work in winning one of the greatest victories of the war without much loss of life on either side. As the "Mokattam," one of the most reliable Egyptian Dailies, says, "He took a very wide country, and made a portion of the population co-operate with him and completed the first part of his offensive as quick as lightning, destroying an army of not less than 100,000 strong of the best Turkish troops, laid the foundations for the next stage."

And now the next thing is the great work of reconstruction which is already upon us in this Near East, upon everybody who is able to lend a helping hand. It is needless to say that missionaries must take a place in the very vanguard of this work. Our own Mission is doing all we can to do our "bit" in this important piece of work, at the same time careful not to let our own important work here in Egypt suffer. It must ever be remembered that our Egypt is one of the most important and strategic points in this Near East in these days of crises

and history making events. And so, for never a moment must we missionaries and our Home Church in America forget that we have a big and important task in our hands in doing our part in molding the future of Egypt. Egypt which is surely to have a big place in the future of all this Near East. Already the Highway between Egypt and Assyria is a reality.

During the summer of 1918 a good many of our missionaries, both long and short term, have been doing all sorts of work in Egypt, and Palestine, in Cairo, Port Said, and other places in Egypt, and in Palestine, in Jerusalem, Gaza, etc., in connection with the Syrian Relief Work and also in connection with the Red Cross and the Y. M. C. A. We have hesitated to solicit articles from any of these folks, for in the first place they all have been working to the limit of their physical strength, and in the second place we are always desirous not to be the means of getting anything into print which might not be passed by the censor, so we are content to leave all the interesting stories go untold for the present until such a time when it will be quite safe to have them put into print. But we hope from time to time to get some of the stories of this work for the Magazine.

The following are some of the Women's Board missionary ladies who have been up in Palestine doing different sorts of things in Syrian Relief, Red Cross and Y. M. C. A.: Helen Ferrier, Rena Hogg, Isabel Hosack, Ruth Eddy, May Holland. Also many different ones of our missionary men have been up there doing several weeks' work in one way or another. Mr. and Mrs. Elder gave most of their summer vacation to strenuous work in Port Said in connection with the Refugee Camp there. Others of us too numerous to mention names have been doing all we can in Cairo and Alexandria and in the Provincial Towns in Y. M. C. A. work and Refugee Work of one sort or another. I mention all this so that you dear home folks will know that your missionaries out here are in the very thick of "War Work" and that we are one with you in all the anxieties for our boys who are at the front, one with you in earnest prayer for peace and righteousness in this old world.

THE BREAD CRISIS.

All the important commodities take turns out here in Egypt in being the hero of a crisis. First it was the petroleum crisis, and it surely made a stir for nearly everybody in the towns in Egypt cooks with petroleum. However, a fair adjustment has been made so that every one who really has to have petroleum can get a reasonable amount, but we have to think twice and try to get food which can be cooked quickly, or when it comes to ironing our clothes, we iron only those which go on the outside. Then it was the sugar crisis, and it is still an article hard to get, and we are learning to use much less, even though Egypt is the land of sugar-cane. But now it is the bread crisis, and I fear it is going to be the hardest to adjust. Wheat merchants say "we have no wheat," millers say "we have no flour," bakers say "give us flour and we will make bread." The loaves are getting smaller and smaller for those of us who buy our bread. It is not that there is no wheat in Egypt, there is a plenty, but it is being held up by those who have hopes of getting a good big profit. In the meantime the poorer classes are liable to see hard times, in fact, it is a sure thing that there is much hunger. A doctor would call it mal-nutrition. It is just a matter of being habitually underfed, so we don't call it starvation. It is a blessing that the masses out here in Egypt do not have to provide for fuel for heating purposes, or have to wear shoes.

Speaking about shoes. This is getting to be one of our great problems for our Bible women. They do a great deal of walking, so wear out their shoes quickly and it takes half their month's salary to buy a pair of shoes, these days.

MINNEHAHA FINNEY.

"THE BLACKNESS OF OUT-OF-CHRISTNESS."

Dear Friends:—

We have heard of the probable necessity of reducing our expenditures out here. We know that the hearts and energies of our friends at home are engaged in the activities of Red Cross, Y. M. C. A., and other very necessary war works. We are grateful for the opportunities that have come also to us to engage in like work, such as visiting the men in the hospitals and serving at Y. M. C. A. canteens. Yet all the time, even at our busiest, there is a pull on us, we are always conscious of those millions of souls calling to us from the blackness of out-of-Christness.

So if I tell you two rather horrible tales, which prove the awful need of these who dwell in the valley of the shadow of death, I hope you will forgive me. I don't want to harrow your feelings; I only want to bring more clearly before you what kind of people they are, who know not Christ.

I read some time ago of a woman here in the Delta of Egypt, who became jealous of the little son of her husband's divorced wife. You know according to the law here, the father always gets possession of the children. This woman coveted for her own children the entire love of their father. Possibly there was mingled with this also the desire that her children might be the sole heirs of their father. Who can pretend to know the heart of such a woman! One evening when the father returned from the fields, he enquired as to the whereabouts of his first-born, his little son, who was always the first to see him and welcome him home. The wife replied that she had sent him on an errand and set the supper before her husband. He began to eat, but immediately enquired what sort of meat he was eating. She evaded the question, but presentiment came to the father. He arose and began hunting about the kitchen and soon found the head of his little son. This woman had killed, cut up and boiled with vegetables the body of the first-born, the heir and well-beloved of his father.

Just the other day I read in the daily Arabic press of a youth fifteen years old, whose father had married again in his old age, as so often happens in this country. A girl baby was born. The young man could not fear that this wee girl would steal away his father's love from him, for girls are almost never beloved as are the boys. Besides he was the first-born and they have had the preference since the most ancient times. What did he fear then? That he would have to share the inheritance with his half-sister. He brooded over this till the feelings of Cain possessed his heart and then he poisoned his six-months-old sister. What was the princely inheritance for whose possession this youth committed murder? One-fourth of an acre of land!

My friends, things like this don't happen once in fifty years, they happen every day. Many of them are not the crimes of passion, but are cold, calculated, premeditated crimes. Do you wonder that we lament the fact that so few of our fellow-workers are coming back this autumn, that we grieve over the curtailment of our work? If we had not ever before our minds and hearts the words of our God, "Blessed be Egypt, my people," would we not despair?

Your friend,
MYRA BOYD BELL.

OPENING SCHOOL AT LUXOR.

Dear Friends:—

The following notes form a pretty accurate diary of events for the first two weeks Miss Mintier and I were in Luxor this year, opening the school. In May we put away every thing, cover the mattresses and furniture with sheets and leave. Through the summer dust about a fourth of an inch thick accumulates over everything. The building, a monument to Miss Buchanan's genius, is a large stone house built around a square court with nine school rooms, a large chapel, and thirty rooms to live in, including bath rooms. Of these four are not in immediate use but all must be cleaned at least once a year. We have

two house servants, Ahmed who buys for us, does errands and cleans upstairs, and his cousin, Nuby, the school janitor who cleans downstairs. There is a garden of an acre or more around the school where we raise most of our own vegetables as well as a few flowers and dates, This time of year when the water is overflowing the land, we water the garden from a canal beside us by a shadoof. The latter is something like a well-sweep. A man lifts the water in a leather bucket and pours it into a ditch that runs to the garden. The water for the house comes from a well where we have a hand pump. Two men turn the pump that lifts the water to tanks on the roof, whence pipes carry it to the bathrooms and kitchen. The two men also work the shadoof for the garden. Last spring the pump was badly in need of repair and the pipes were so clogged with dirt that the water would hardly run anywhere in the house. I tried without avail to get them cleaned before leaving in May, but the most I could do was to get a promise from the Railroad workshop that they would do them during the vacation. As you will see it was not done.

It was not as hot as usual for August. The temperature inside was about ninety degrees at six a. m. and one hundred degrees at four p. m. every day. We slept on the roof and the nights were cool. Really the heat was the least of our worries.

There was nothing particularly striking or worthy of note about our opening, but it is a picture of what it means to try and keep our building in shape where we are miles away from good workmen. The school has opened beautifully with a larger attendance than last year and a fine spirit all around. At our first prayer band meeting, when the girls were telling of the work some of them had been able to do in their villages during the summer, in bringing the Gospel message to those ignorant of it, and when they were one and all thanking God for the chance to be here, it made the trials and vexations of opening seem very small, and the joy of the work as a whole very large.

Wednesday, August 7. Arrive at 9:30 a. m. after an all night ride and some sleep. Our rooms, kitchen, dining room and bath room beautifully clean. Dust thick everywhere else. Send out for milk, bread and other first necessities. Cook arrives at 1 p. m. Pump refuses to work. Pipes have not been touched. A letter brings the manager of the workshop who promises to begin the next day. Two weeks in which to open school. Should do it easily.

Thursday, August 8. Three girls arrive to help us. Oldest one the least use. Set her at one job and when she finishes, or thinks she has, she disappears and has to be hunted up again. Pump fixed. Work begun on pipes. Garden in good shape, but only malakheya ready to eat. (A native vegetable with a flavor of its own. Not bad after you learn to eat it.) Grapes and salakheya the only thing in the market. Wash women arrive and start on the sheets that were over the furniture. Cleaning continued. Can get neither carpenter nor mason for repairs. Church women called in the morning.

Friday, August 9. No work on pipes. Moslem weekly holiday. Cleaning progresses slowly. Ahmed has too many necessary errands to town. Girls clean pictures and wash dishes. Get storeroom cleaned and in order. Pump out of fix.

Saturday, August 10. Repair pump. Wash dishes. Clean pipes. Everywhere one turns must wait for someone else to do something. Will we be ready? Fix up teachers' sitting-room, and clean out bookcase containing school library. For the time am glad it is small. Increase servants wages all around because of increase in cost of living.

Sunday, August 11. Blessed day of rest!

Monday, August 12. More pipes. More dishes. Sewing woman comes to mend nets and bedding. (Most of that was done in May). Pump men wanted more money and leave without warning. No water at all. Cleaning goes slower

yet. Buy 125 bushels of wheat. Arrives. Row over who will carry it upstairs to store-room. No men here and those bringing it refuse. Finally it arrives. Garden dry.

Tuesday, August 13. Two new men come to pump. One remains one hour, the other two. Pipes finished but no water to test them. Garden still dryer. Lots of water in the canal beside us! Buy fifty pounds of grapes and get half of them ready for jam. Pump men come back sheepishly in late afternoon. Pump a little. Something wrong with pump. Find valve cut to pieces. More wheat arrives. Pipes alright.

Wednesday, August 14. Paint bath tubs. No errands for servants. Hope cleaning will really get ahead. Continue work on grapes. Oil stoves (we do all our cooking on them now) act up and we can't get meals cooked. Man comes and fixes pump, which works. Prospects brighten. Ahmed comes saying his only son, a baby is very sick. Give him letter to doctor. He and Nuby are off most of the day. No cleaning done and lots to do.

Thursday, August 15. Baby dies. Servants off most of the day. Uncle of two of the girls dies and they leave. Paint bath tubs and fuss in general. Call in house of mourning. Finish grapes. One of boarders arrives. Will be good help in place of the two girls who left. Pump goes wrong again. The new leather valve cut.

Friday, August 16. Set up two of dormitories. Man comes and puts another valve in pump. Set girl to clean bathroom and find her in garden. After three tries and doing most of it myself, it is done.

Saturday, August 17. Set up teachers rooms and third dormitory. Get ready for Sabbath. Our trunks and crates of dishes and food supplies arrive. Unpack.

Sabbath, August 18. Church and rest.

Monday, August 19. Last day left. Clean and set up parlor. Wash pictures and get them up. Inspect school rooms. Reclean rooms that were cleaned first. Floors mopped throughout. Several teachers and girls arrive in afternoon. Everything about ready and pump working.

Tuesday, August 20. Open school. Two-thirds of girls present. Teachers all here. A record first day. Interview parents. Argue over tuition. Teachers' meeting in evening to make plans. Pump valve goes again.

Wednesday, August 21. Missionary in bed, but pump gets fixed to stay and school open.

IDA WHITESIDE.

SUDAN.

Mrs. T. A. Lambie, Editor.

A SAD FUNERAL.

By Mrs. T. A. Lambie.

A poor old mother some forty miles away had heard that there was a doctor at Nasser who was working marvellous cures, so she decided to bring her son who had been an invalid for years and have him cured.

They came by slow stages, for the poor boy could not walk fast nor for far in a day—leading a sheep to pay for the precious medicine. On the way the boy was siezed with ancolbic dysentry and was barely able to crawl when he reached the mission station.

And then because the doctor has had to be contractor, carpenter and general builder for a house for his own family as well as treat hosts of sick people, he had not got the hospital built and the few little native huts which are used for in-patients were all full, so there was no place for these two weary anxious ones to stay. How your hearts would soften if you could see their need.

At last a kind-hearted ex-patient who lives near us consented to take him in.

First he had to be cured of the dysentery for he was too weak and ill to undergo the treatment for which he had come, but the poor body racked and worn out by years of suffering could not react and one Sabbath morning he died.

Now it is the custom in Nuerland for the family of one deceased to give a cow for a feast to the ones who dig the grave.

If it is known that no cow is forthcoming they are left to dig the grave themselves.

So this poor old mother sent to borrow a spade from us and set to work at this sad task. Of course we could not permit this so Dr. Lambie went out and began to dig. Soon our Arab boys gathered and took over the work unwilling to see the Doctor work thus.

When the grave was finished the mother assisted by two other Nuer women and Dr. Lambie laid the poor form wrapped in white muslin away for his long rest. Then the five of us knelt and Doctor Lambie committed the soul of this one who had had so little opportunity of knowing anything of a better life to the mercy of the all compassionate One. The next day the mother went back home alone. As we were walking home my husband said, "Surely the tender mercies of the wicked are cruel."

DO YOU KNOW?

1. That you have a proportion of responsibility for the destination of something over two million souls committed to our church?

2. That the Nuer tribe alone has thirteen divisions? Each division should have at least one missionary.

3. That in that part of the Sudan which our church has promised to shepherd, there are five distinct tribes, Shilluks, Nuers, Anuaks, Dinkas and Buruns, each speaking a dialect not understood by the others?

4. That in sixteen years we have barely touched only two of these tribes?

5. That Dr. Lambie and Dr. Gilmor each have a medical practice extending over a radius of over one hundred miles?

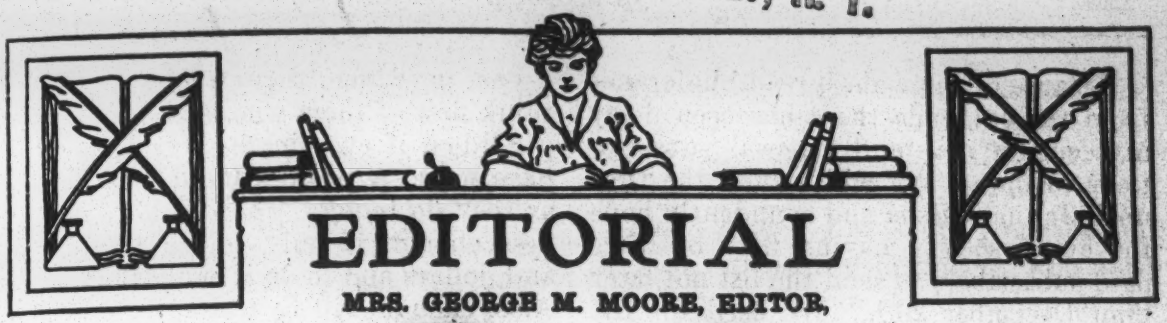
6. That these two doctors have no automobiles, boats or even what doctors at home consider obsolete, horses for visiting their patients? And they are not able like the natives to walk thirty or forty miles a day and if they could what would the daily station clinic do?

7. That for over thousands of Pagans we have one small church at Doleib Hill and one at Nasser?

MRS. T. E. HOLLIDAY IN CAMP, PUNJAB, INDIA.

Some Christian women have come for a Bible lesson. Mrs. Holliday died in December, 1917. Her daughter, Eleanor, sails with the India party December 6th as a missionary.

THE UNITED ... LIBRARY
475 Riverside ... N. Y.



EDITORIAL

MRS. GEORGE M. MOORE, EDITOR,
XENIA, - OHIO.

THE OLD AND THE NEW!

There has never been a time just like today. It is the day of opportunity along every line of service. Every moral agency needs to be employed to meet the approaching conditions. People are casting off the *old* for the *new*. In some things this appears threatening. The war has changed many ideas. It is due to the world that all the good that can be got out of the war shall be realized. We need have no fear of Christianity's place if Christians remain true.

We believe that God intends to use His people to bring, not only peace, but righteousness to all the earth. We are not so much concerned about the day or the month or the year that Christ is to come as we are that we make all things ready for Him.

The *old* year has buried with it some dreadful, intolerant sins. It remains now for the *new* year to bring forth righteousness and peace. God has signally blest the world in releasing it from the awful carnage of war and its merciless destroyers. We dare not dwell upon the past four years, but to keep in remembrance what false ambition and murderous slaughter can accomplish.

The *old* year is glad to bury its sorrow. And yet before we say farewell to the *old* year, let us recall what it has given us in opportunity to do God's will. Wonderful beyond words is the record of patriotism shown in this land. This country's greatest contribution in money has surpassed all records in any time and yet that is not the noblest service rendered as necessary as it was. The *old* year has opened minds and hearts to think and obey and it is now due to the world that the *new* year will bring forth much fruit of the spiritual blessings.

As a church we rejoice over the continued favor of God. Inspired and consecrated by the experiences that prove God's favor and love during the year now departing. We take the new leaf and write upon it our intentions for larger and truer service to Him knowing that God will so make the past and the future of glorious victory for Christ, that we do not lament the going out of the *old* if only we are to make faithful use of the *new*.

We have sorrowed with the multitude who have been called to suffer bereavement from many strange casualties during the past year. The most unexpected calamities have been experienced in rapid succession. Men and women so much needed, according to our estimate of world need, have been suddenly taken from the earth. How great the number of homes made to mourn the loss of important members of families. We never can bury sorrow, we can make it to serve for God.

We who remain are here for the task God has appointed to us. We believe we can if we will make the *new* year the best year. If we will we can hear the Lord's call to His church. We who live now and have His message must carry it to those who live now and are without it.

"The restless millions wait the light
Whose coming maketh all things new;
Christ also waits; but men are slow and late,
Have we done what we could?
Have I? Have you?"

* * *

THE MAGAZINE "DRIVE."

Our plan was to have a list of "50 and over paid list of subscriptions" published in December issue. We have received only a few lists to the time of going to press. We know of a number of societies entitled to a place in this highest list.

Because of the wide-spread hinderance from the epidemic there has been delay in securing new and renewal subscriptions to date. We will extend the time until January issue and confidently hope for every society having fifty or more paid subscribers to send the list not later than December 20th. We need the list complete as far as possible.

We have had most encouraging reports from many societies, also have good reason to believe that by January 1st we are to reach the 10,000 paid subscription list.

Include the Women's Missionary Magazine in the Christmas giving gifts!

* * *

The programs for the mission studies of 1919 are now ready for mailing.

Price, per 100, $1.80; with 20 cents extra for postage.

Price, per 50, $1.25; with 10 cents extra for postage.

Price, per 25, 75c; with 5 cents extra for postage.

Send orders payable to the Women's Missionary Magazine, Xenia, Ohio.

* * *

The party of missionaries sailing from Seattle December 6th will have, we trust, complete service and peace on their journey to India. The church is to hold this goodly company in their prayers and remember them in this long journey. They are our messengers for Christ.

* * *

It is a slogan in politics, "As goes Ohio so goes the nation." Well, we rejoice to say, "Ohio has gone dry" and we await the nation to follow in this good way. Hurrah for all that gives promise of Prohibition in this nation!

* * *

IDEAL CHRISTMAS GIVING.

It is true that much, perhaps most, giving of Christmas gifts is far from in keeping with the real spirit of the sacred day or in accord with reason. * * *

Christmas itself is but an observance of the greatest and divinest gift ever made to the world. An ideal Christmas which would mean genuine "good will" among men is one in which none should be cold, hungry, shelterless or friendless —one in which they who have would think first of them who have not.

Seldom if ever in the world's history have so many peoples faced dire distress as they do today. There is loving kindness enough if only coined into dimes and dollars and to do it many times over. Alas, enough will be wasted in frivolous giving in this opulent land to supply a meed of surcease to ever aching heart in the world!—*Adapted from Christian Herald.*

The United Presbyterian of November 28th issue will show you how to make a "White Christmas Gift."

* * *

"You've had my Christmas wishes
Of love and all good cheer,
And others in between time,
For many and many a year.

And now once more I send you
A wish more loving still—
May Jesus ever guard you,
And keep you from all ill."

* * *

Merry Christmas! Friend and neighbor,
Give the greeting, each to each!
Merry Christmas! Wealth and labor,
Learn its cordial, loving speech.
Sorry-crushed, or gay of spirit,
Cheer and blessing wait ye both.
Take the gift the Christmas angels
Bring you—take it, nothing loth,
For the dawn is rose and golden,
And the heavenly door's ajar;
If our eyes were not so holden,
We should see again the star,
Hear again the heavenly music
Ringing down our pilgrim way:
"Glory in the highest! Glory!
Christ the Lord is born today!"

* * *

MOBILIZING FOR PRAYER.

Friday, January 10th, is appointed by the Federation of Women's Foreign Mission Societies as the Annual Day of Prayer. What does this statement mean to you? God has called Christian women to the task of evangelizing the heathen world through women and children. It is an impossible task except that He has promised to give wisdom and power. He, the King of kings, invites

us to meet and confer with Him. This is the appointed day. He will be present at the meeting places. Who will come? We might prophesy from the past that there will be very few. In many places the women will not observe the day at all. They are too busy. Where the day is observed in great cities, with hundreds of churches of all denominations, one hundred to three hundred women will constitute a "good attendance." Those who come in the Spirit will receive great blessing and strength. Unfortunately the meeting will not always be for prayer but will merely furnish an opportunity for addresses. We wonder what would happen if women should come in great numbers to meet their Lord and Saviour and should spend the entire day with Him, asking of Him and listening for His answer. Is it not possible so to present the call for this day of united prayer by women of all denominations that we may have over-flowing churches, glowing hearts and a wave of prayer reaching to the very centre of Divine power.

We have been asked to suggest some of the great, outstanding needs for which we should unite in prayer. We can only suggest, leaving freedom for the Holy Spirit to direct the intercessions.

First Hour. For our enemies, that they may be brought to see and abhor their sin in making and conducting this war. For ourselves that while we think and act with absolute justice we may not hate. For our Allies, with thanksgiving to God that He has called all these nations to work for the freedom of enslaved peoples, and that our neighbors in the Orient: China, India, Japan, Africa, the Philippine Islands, have united on the right side. Thanksgiving that the Holy Land has been released from the unholy hands of the Turks.

Second Hour. For women workers in the Orient. The outline of our study book by Miss Margaret Burton will furnish wonderful suggestions. For our union colleges and medical schools: Vellore medical school which opened August 20th, Madras College, Ginling, Pekin college and medical school, and the greatly needed medical school for Shanghai. Note: (See Chapter VI, Women Workers of the Orient).

Third Hour. For South America and Mexico, our nearest neighbors, who must not be forgotten in the "passing of the Bread of Life."

Fourth Hour. For Africa and the Near East: Egypt, Perisa, Arabia, Turkey and Syria, with special thought for Moslems who are to be so deeply affected by changes wrought by the war. Thanksgiving that instead of responding to the cry to join the holy war against Christians they have chosen in great numbers to join with the Christian Allies in the fight for freedom.

Fifth Hour. For world reconstruction, beginning with the training of our children for the Christian internationalism of foreign missions. For a new world alliance based on friendship and brotherhood rather than on political foundations. For a program for our churches great and heroic enough to compel the attention and devotion of all Christian women. For a new reading and comprehension of the Divine plan. For a universal proclamation of the Gospel of our Lord and Saviour Jesus Christ.

It is suggested that the General Boards of Foreign Missions be invited to unite with us in this Day of Prayer and that the evening of the day be devoted to prayer for the great work of these Boards, in which men and women unite.

Abundant information may be secured from the missionary magazines of the various denominations and the Missionary Review of the World, with the many leaflets and books published by Missionary Societies and by the World Alliance for International Friendship. Note: (This outline with some further suggestions may be obtained from your Women's Board, 10 cents per dozen, $1 per hundred).

IMPORTANT NOTICE!

In order that the women of the Church may be fully informed as to the efforts being made by the Women's Board in the interest of the War Emergency Fund, the following article is spread on the pages of the Magazine:

The following "Appeal to Pastors" was prepared for publication in the "United Presbyterian" of October 10. Owing to objections being raised to its appearing at this time it was not printed. Therefore the Board of Directors of the Women's General Missionary Society, takes this means of bringing this very important matter to your careful and prayerful consideration.

AN APPEAL TO PASTORS.

The Women's General Missionary Society was organized in 1883 uniting the women of the United Presbyterian Church in an endeavor to assist the Boards of the Church by assuming a special part of the responsibility of each Board as an extra service for the Master.

In 1886 the Women's General Missionary Society of the United Presbyterian Church was incorporated and its privileges and obligations defined.

Every Women's Young Women's and Junior Missionary Society of the United Presbyterian Church is an auxiliary and thereby a part of the above named corporation—their constitutions declaring that their object is to assist in work undertaken by it as far as their funds will permit.

The Master has answered the prayers of our women in such wonderful fashion that they are at this moment responsible for the support of one hundred and sixty-eight missionaries and forty-one institutions which include parsonages, teachers' homes, dormitories, hospitals, dispensaries, boarding and day schools in this and other lands.

While the work of the church at home is suffering on account of the war all our foreign interests being situated in countries having the protection of the British flag have been suffering since its beginning in 1914.

In order to meet the increased expenses of its Boards and relieve the situation the General Assembly of 1918 appointed a "War Emergency" Committee. This Committee has planned great things wisely and well for what is known as a "War Emergency Drive," through which it is confidently hoped that between three and five hundred thousand dollars may be realized, thereby enabling Assembly's Boards to cancel all debts, and pay war bonuses for two years. We pray the Father to bless the means used so that this much to be desired end may be accomplished.

But what is to become of the 168 missionaries and 41 institutions for which the women of the Church are responsible? Because we dare not incur debt and because the increased cost of living in this country has prevented any large increase in our regular offerings we have been compelled to refrain from increasing any salaries or estimates for any of our work or workers. They are not expected to have any share in the funds of the above named "War Emergency Drive." They must look to the members of the W. G. M. S. for their help.

An appeal was sent out in August to the women of the Church for a "War Bonus Fund" of twenty-five thousand dollars. This modest sum can very easily be given by our missionary societies. The need is very urgent and apparent to all.

Societies may take this extra money and buy Liberty Bonds therewith. Send all contributions to the treasurer of your congregational society. She will forward it to presbyterial treasurer who will forward to general treasurer.

In order that the enthusiasm of the "War Emergency Drive" may not confuse the missionary society women we confidently request our brethren, the pastors of our churches, to urge the members of missionary societies to send their gifts through the regular society channels to the treasurer of Women's Board in order that the work and workers, for which it alone is responsible, may not suffer.

"Help those women who labor with me in the Lord."

COMMITTEE OF WOMEN'S BOARD.

THANK OFFERING

EDITED BY MRS. MARY CLOKEY PORTER.
2828 Perrysville Ave., North Side, Pittsburgh, Pa.
Business Address,
905 Publication Building, Ninth St., Pittsburgh, Pa.

YOUR CHRISTMAS LIST!

LET THE NAME OF JESUS
YOUR BEST FRIEND,
HAVE FIRST PLACE!

THE CHRISTMAS-TIDE IS NEAR!

It should be a reminder of God's best gift to you and prompt your giving to Him your most precious gift, with your sweetest song of thanksgiving.

Early on Christmas morning, will not you and your family, open the day of gladness by uniting in placing a special gift in your *Thank-Offering Box,* and then resolve to add to it regularly, at least once a week—on the *Sabbath*—all through the fifty-two weeks of 1919?

God wants it! The mission work needs it! You and yours need the rich blessings God waits to bestow!

THE TRUE CHRISTMAS SPIRIT.

Willis R. Hotchkiss.

(Missionary to Africa).

Most of us at one time or another have had something of the feeling expressed by Adelaide A. Proctor:

"Oh to have dwelt in Bethlehem,
When the star of the Lord shone bright!
To have sheltered the holy wanderers
On that blessed Christmas night;
To have kissed the tender, way-worn feet
Of the mother undefiled,
And with reverent wonder and deep delight
To have tended the Holy Child!"

We fain would have heard with the shepherds that night upon the hillside the angel song, that which the world had never heard the like. We should have liked to have knelt with the wise men before the Child there in the manger.

Ah, it is so easy to hark back to other times and other occasions and say what we would have done. But our attitude now toward the present demand is what really counts in the sight of God and the world. There may be no angel chorus to call us away from the business of the moment to do homage to Him; no heavenly star may guide us to the place where He awaits our devotion. But none the less we are called. Called by every dark place of the world that is full of the habitations of cruelty; called by every false religion that sets up its claim in opposition to Him; called by every sinner who has found no Saviour; called by every sorrow that knows no Comforter; called by the starved throngs of non-Christian lands who reach out empty hands for the Bread of Life; called by the white harvest fields where grain is rotting because there are no laborers to reap it for God!

"Wise men" they were called, and wise they were. It took wise men to see in that weak babe, cradled amid such surroundings of poverty, an object of devotion. It took wise men indeed to recognize the logic of the situation and conclude that if the Child was worthy of worship it was also worthy of something more than worship. And that "something more" could in the nature of the case be nothing less than the best they possessed.

What about the present opportunity to serve the Christ Are we meeting it in the spirit of wise men or fools? In answer I see in imagination the cities and towns and hamlets of the homeland as the anniversary of the Lord's birth upon earth draws near. The streets are thronged, the stores are crowded with busy shoppers, delivery

wagons run from morn till late at night, express companies try in vain to compass the enormous array of bundles of every description. Gifts, gifts, everywhere, and for everybody. Everybody, did I say? Yes, everybody except the Only One, the one time Babe of Bethlehem in whose honor all this fuss is being made.

And I have no hesitation in saying the thing is wrong. Not wrong to express our joy of giving presents to those we love, but shamefully, cruelly wrong to leave out of our giving the Lord, Who to give us life gave Himself to that lowly birth, and that shameful death. He voluntarily gave up His rights, all the glory that He had with the Father, stooped to the manger and the cross in order that men everywhere might have a chance to know that Father as their Father. And after paying such a price to make that possible do you think He can be quite satisfied until every man everywhere has had that chance put before him for his acceptance or rejection? When His work is hampered and open doors unentered because His people withhold the money that really belongs to Him can He look upon the present method of celebrating His coming into the world as anything less than a travesty? Shall we not give Him a real offering of gold, and frankinsense, and myrrh, by sending the knowledge of Him to those who know Him not?

SACRIFICE.

Today, the listening ear, hears war notes lingering in every sound from over the seas. The word "Sacrifice" has come to be so closely linked up with war service, that the term no longer is considered fanatical.

We speak of the sacrifice of "our boys" in the camps, in the trenches, in the hospitals, in the prisons, and on the battle-fields—of the sacrifice of parents and loved ones at home—of the sacrifice of our nation which has poured its billions into the government treasury, to carry on the war for right, all of which has patriotism as its foundation, and the coming of righteous peace for all nations, as its ultimate aim.

Is it not the duty of all Christians, *now, as never before,* to mingle with their patriotism, *sacrifice of time and strength and money* for the extension of *Christ's Kingdom?*

Remember it is only through the establishing of His Kingdom on the earth, that His promise can be fulfilled. *"They shall beat their swords into plowshares, and their spears into pruning hooks: Nation shall not lift up sword against nation, neither shall they learn war any more."*

Is there a single Christian in America who is not willing to make "Sacrifice" to have a part in bringing about the fulfillment of such a blessed promise?

Can there be one?

LESSONS ON GIVING FROM A SECULAR NEWSPAPER.

The Pittsburgh Gazette Times of Tuesday, November 12, 1918, contained the following pertinent editorial:

Lest We Forget.

Right now, when the spirit of rejoicing and thanksgiving is on us all, is the time to make subscriptions to the United War Work Fund. Hostilities have ceased, but our soldiers remain in the field, in camps and in training quarters. So long as they wear their uniforms there will be urgent need of the services which the seven national welfare organizations for whose support you are asked to give, and to give generously, perform. Your intentions are good. But good intentions pay no freight. Only money is acceptable in discharge of the obligation still pressing upon us to raise a minimum of $170,500,000 for the welfare organizations. Subscribe now and have it over with. The future is bright. You will be singing praises for a long time to come, but your songs will be mockings if you have not done your part in this essential work. Give, give, give!

Lessons to be Learned.

Why not apply the wise suggestions contained in this editorial to the mis-

sionary soldiers who are bravely serving in the army of the Lord?

Two-thirds of the inhabitants of this old world are not yet under the dominion of Christ Jesus. His armies are still on the battle fields and will not be demobilized until complete victory is gained over Satan and all his hosts, and the whole world will crown Christ as King of kings, and Lord of lords.

So long as "hostilities" continue for right against wrong, these faithful soldiers of the Cross, clad in the whole armor of God, with loins girth about with truth, having on the breastplate of righteousness, with feet shod with the preparation of the gospel of peace, having the shield of faith, and the helmet of salvation, and the sword of the Spirit "will wear their uniform," and there will be urgent need of the Church "Welfare Organizations" giving and giving generously of the means God has given them to use for Him.

No doubt the "intentions" of God's people "are good." "But good intentions never pay" salaries, nor expenses of travel, nor do they support the educational and medical institutions on the mission fields at home or abroad.

"Only money is acceptable in discharge of the obligation still pressing" upon the Church, to meet the sum needed for the support of work and workers. Young men and women, stand ready for marching orders to enlist under the banner of Christ Jesus and effectual fervent prayers are being offered in their behalf.

"The future is bright" for the world's conversion. Yes, "As bright as the promises of God."

As the soldiers in the war of nations demobilize, thousands from Egypt and Indian and other sin-cursed lands will, in time, return to their homes.

After having marched side by side and fought shoulder to shoulder with Christian men, from evangelized lands, will the Church allow them to return to "the dark places of the earth" to no more hear of the Saviour Who laid down His life for them?

With their khaki covered New Testaments in their possession, must they return to their homes no more to meet Christian teachers to tell them the truths of God's word, and thus risk their being eternally lost?

This deeply important question is for the members of our United Presbyterian Church to help answer:

God's people may sing songs of praise and verbally give to God thanksgiving, day by day, but is there not danger of these becoming mere forms of worship, and (Can it be?) bordering on "mockery," if they stop there and fail to do their full part in the "essential work" of building up Christ's Kingdom?

Christmas joys are near. They, mingled with thanksgiving over the late victory of right over wrong, through God's blessing upon the armies of the Allies, should inspire every Christian man and woman to give a special Thank-Offering on Christmas Day to the Lord's cause.

Why not pour the gifts of gratitude into the treasury of the Women's General Missionary Society by the way of the Treasurer, Mrs. J. B. Hill, 5845 Marlborough Street, Pittsburgh, Pa.? Why not?

SOMEWHERE IN AMERICA.

During the past sad and eventful year, "Somewhere in France" has been largely the headline of letters received from "our brave boys" over-seas, and no one questions the right of each penman, to withhold his exact place of sojourn, at the time of writing.

Somehow, the title at the head of this article, incites the query: Are there not some—yea, many—of God's own people —"Somewhere in America"—who will contribute from $500.00 to $5000.00 each, as a Thank-Offering to God for His wonderful care over "our boys"—"Somewhere in France"—for whose home-coming we are eagerly watching, these anxious days?

Are there not many, very many, who have marvelously escaped the dreadful epidemic that has swept over the homeland, who will prove their deep gratitude, with a liberal Thank-Offering to

the cause of Missions, which is so near, and dear, to the heart of our Lord?

Let the searching question of every heart be:

What shall I render to the Lord,
What shall my offering be
For all the gracious benefits
He has bestowed on me?

And let the response be:

The sacrifice of praise I'll bring,
While to the Lord I pray,
And with His people I will meet,
My thankful vows to pay.

ALL PRESBYTERIALS ON THE HONOR ROLL.

Let this be the goal for the 1918 Thank-Offering Report!

How can it be reached?

By every Women's, Young Women's and Junior Society in the Church filling out its Thank-Offering blank promptly, and sending at once, to its Presbyterial Thank-Offering Secretary in order that she may mail the same to 905 Publication Building, Ninth Street, Pittsburgh, Pa., before the middle of January, 1919.

STIMULANTS!

Talk about "stimulants" in these days of depression from results of epidemic, war, etc.!

"Beef, Wine and Iron," "Grape Juice" and such like tonics do not touch at good live news from Thank-Offering "Ingatherings" such as was held at Media, Illinois, September 10, 1918.

Surely Media merits public recognition, as her missionary societies will head the Honor Roll of societies that even double their 1917 Thank-Offerings. Listen to and take heed to her 1918 message.

Media, Ill., Nov. 19, 1918.

My Dear Mrs. Porter:—

Do you still have an Honor Roll for Missionary Societies which double the amount of their previous Thank-Offering? I hope so for Media has for the first time won a place on it. Our offering has usually been about $50.00. Last year we were glad when we raised it to $55.00. With two Life Membership Fees of $50.00 as a start, we set our 1918 goal as $110.00 in order to double last year's offering and reach the Honor Roll.

Instead of circular letters we sent an individual letter to every woman in our congregation enclosing senior and junior envelopes.

On November 10th after a splendid address by Miss Lois Buchanan, of India, we took up a Thank-Offering of nearly $130.00, and since, through the aid of another Life Membership Fee, we have sent off a total offering of $163.00. Now, if there is an Honor Roll anywhere, you will put us on it—won't you?

We certainly should have splendid "Ingatherings" this year, for world peace has made us realize how much we have for which to be thankful.

Sincerely yours,

MRS. A. L. Y.

When your General Secretary read this letter, she almost took "wings," she was so happy, but with the hope of helping to "stimulate" many other societies to be on the Honor Roll, by holding up Media as an example, she concluded to keep her place on *"terra-firma."*

Take Notice!

Media congregation numbers but 127 members, and today she has opposite her name in God's "book of remembrance," the credit of three Life Members of the Women's General Missionary Society ($75.00), plus $88.00 regular offering for missions.

Reader! What will be recorded opposite the name of your society?

IF!

Now, if societies will take Media (God bless her!) as an example and the congregations of two and three, yea, five and six times the membership, will give into the Thank-Offering treasury as much average per member—well, some of us at headquarters will be so "stimulated" by the time all reports of "Ingatherings" are in, the railroad trains will be far too slow to take us to the convention at Cambridge, Ohio, next May, with our reports. Nothing less than an aeroplane will be swift enough to carry the news of the Honor Roll of United Presbyterian "Thank You" gifts to our God, for all His blessings and mercies of the past year.

Remember!

Self-sacrifice in form of gifts of gratitude to God will serve as blessed "stimulants" to the soul, body, mind and the pocket-book of every cheerful giver, and prove to be healthful tonic to the receiver.

SENIOR LIFE MEMBERSHIPS.

From October 15 to November 15, 1918.

($25.00 Each).

1. Mrs. W. G. Comin, Goldfield, Iowa. By W. M. S. of Goldfield.
2. Mrs. Sarah A. Fort, Stronghurst, Illinois.
3. Mrs. Mary C. Carothers, Stronghurst, Illinois.
4. Mrs. James Calvin Holmes, Midway, Pa. By her mother, in memory of Maria J. Geary.
5. Mary Elizabeth Wilkeson, Carnegie, Pa. By her mother, in memory of Maria J. Geary.
6. Mrs. Ivan Gregg, Grove City, Pa., R. D. 13. By her sister, Miss Nellie Smith.
7. Mrs. H. E. Hosmer, New Concord, Ohio. By her mother, Mrs. H. K. Burns.
8. Mrs. Thomas B. McKee, 124 Rowland Ave., Mansfield, Ohio.
9. Mrs. A. H. Holliday, 69 Harrison Ave., Bellevue, Pa.
10. Miss Maude Glover, Kirkwood, Ill. By Y. W. M. S. of Kirkwood.

HONOR ROLL.

Presbyteries having a Women's Missionary Society in every Congregation or Organized Mission in the Presbytery:

Argle.
Beaver Valley.
Big Spring.
Cleveland.
Colorado.
Concordia.
Kiskiminetas.
LeClaire.
Mansfield.
Northern Indiana.
Oklahoma.
Rock Island.
Vermont.
Wisconsin.

This Roll is subject to change each month. Any Presbytery organizing societies where there are none, and thus fulfilling the above requirement will be added to the list; any Presbytery having a society disband will be taken from the list.

MRS. D. J. BROWN,
Statistical Secretary.

LIFE DIRECTORS.

1. Mrs. J. P. MacDanel. By her son.
2. Mrs. J. Alvin Orr. By a friend.
3. Mrs. K. C. Johnston. By her son.
4. Mrs. Collingwood. By her son.
5. Mr. Lelo Collingwood. By his mother.
6. Mrs. E. M. Hill.
7. Mrs. Anna M. Scott.
8. Mrs. D. Emmet Alter. By her mother, Mrs. J. C. Alter.
9. Mrs. W. B. Boies.
10. Mrs. Ada Reber.

MEMORIAL ROLL.

1. Mr. and Mrs. Henry W. Savage. By their daughter, Mrs. M. Alexander.
2. Capt. John Paisley. By his wife
3. Miss Mary Anderson. By her sister, Miss Sarah Anderson.
4. Mrs. Emma H. Brown. By her husband.
5. Mr. and Mrs. William Miller. By their daughter, Mrs. H. C. Campbell.
6. Mrs. Mary G. George. By her son, Mr. W. S. George.
7. Mr. and Mrs. Daniel Cleary, by their daughter, Miss Fannie A. Cleary.

MRS. J. B. HILL,
Treasurer.

YOUNG WOMEN

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
132 Allison Avenue, - - Washington, Pa.

MOTTO: "TRUSTING IN HIM."

AIM: "COURAGE THAT DARES, IF NEED BE, FAILS, BUT DARES NOT FAIL TO TRY."

YOUNG WOMEN'S SPECIAL WORKERS:

Miss Roma Beatty, Pasrur, India.
Mary Baird, Zagazig, Egypt.
Miss Eleanor W. Maconachie, Pathankot.
Miss Davida M. Finney, Monsourah, Egypt.
Miss Christianita Totten, Henderson, N. C.

NEW YOUNG WOMEN'S SOCIETIES.

Please notice that some new societies are not reported through the columns of Magazine for months after they are organized. That is due, not to negligence on the part of the Magazine, but because the names are not reported to the proper authority on time. Send name of society, number of members, name and address of president to the General Secretary as soon as the organization is completed. If it becomes necessary to disband an organization or to merge with another organization, please give that information also.

VICTORY OR DEFEAT.

Just now we are intensely interested in the close of the war. These last days have been anxious ones. We have wondered how soon victory shall be assured us and the enemy shall acknowledge his defeat.

Shall the victory be a real one and the defeat one through and through? What do we mean by victory? Just a matter of the triumph of greater strength and skill? And by defeat—a weakening of man-power, a failure to reach a certain point on the map?

Victory—real victory—is the triumph of an ideal; defeat, the crushing of a false ideal. Truth and error are waged against each other. For a time truth may seem to sway, but "Truth, crushed to earth, shall rise again."

We speak of victory and defeat in a loose sense so much of the time these days of athletics and contests of different sorts. For instance, two men are pitted against each other on a debatable question. Both present fine arguments. One, according to the judges, wins, is victor. The other is called defeated—by that set of judges. Another body of judges might have rendered a different decision. The second man was not defeated. He argued well. He presented truth in an intelligible manner. He gained much for himself. Had he acknowledged that he was wrong; that his premises were false; that he had no vision—that would have been defeat; a lost cause, because it was not based on truth.

We, the Allies, believe the end shall be victory for us, for we are seeking to establish a mighty principle. We believe the enemy shall suffer defeat, for truth does not seem to be in him.

As workers in the vineyard of the Lord, we have nothing before us but victory. God is truth. As individuals, we may be either victors or losers. Are our lives based on truth? Do we have the ideal in our vision? Is our aim selfish or selfless? If, as individuals, our one purpose is to fit into our niche in such a way that the work of the Kingdom shall not only not be retarded, but

shall regularly advance, we are indeed victors. If we are lazy on the job; if we feel no definite responsibility for the success of our church in its activities; if we make no effort to be of use in the promotion of the cause of Christ; then are we defeated, individually for we defeat the very end for which we were created —"To glorify God and enjoy Him forever."

One community cannot expect to have exactly the same result in its work as some other community. Conditions vary. There is more wealth in one place than another. Perhaps more leisure here than there to engage in outside work. If each does according to its ability, as it is prospered, it succeeds. It is victorious.

We rise or fall after all according to the ideal that is our guiding star. Christian work is dependent, humanly speaking, on the individual. Victors will produce victory. Losers can hope for nothing but defeat. If you seem to have failure always in your community work, especially the missionary activity, search your individual lives. If truth is present, it will triumph.—I. B. L.

SHORT IN INITIATIVE.

I wonder if most of our Young Women's Societies find they are short in initiative, if so, is it because we do not have the material or is it a lack of interest. When we attend the Women's General Missionary Society we find this is the general complaint, that we are short in initiative in our missionary work and we can readily see it is not lack of material, so it must be lack of interest and initiative.

How does it come we do not see this lack in young women in business and social lines? We never hear much talk about urging them to come out and take their part in a literary or fancy work club, and they never seem short in initiative there.

Is it because we do not love Jesus Christ as we should and have not had a vision of the world's great need? If so, do you think so much time would be spent in preparation for a literary society and then go to our missionary society with scarcely any preparation?

We always enjoy and take an interest in doing the things we love to do, so the more we love Jesus Christ, the more we will love one another and love to do His work. Then it will be a pleasure to take part in our Young Women's Society and we will do all we can to interest others because we will want to improve our great opportunity to send the good news to those who are in darkness. Beloved if God so loved us, we ought also to love one another. 1 John 4:11. "Love never asks how much must I do, but how much can I do."

We have spent so much time in working for God and making it such a burden, no doubt is one reason others have not become interested, so let us pray to find out the will of God and commence working with God, then we will find real joy in doing work for our Master. How our hearts should leap with joy when we stop and think of the great privilege and opportunity we have in our Young Women's Missionary Society! Are we asking in His name? Hitherto have ye asked nothing in my name: ask and ye shall receive, that your joy may be full. John 16:24.

Let us wake up and use the same ingenious methods in our missionary society as in literary or social affairs, plus the spiritual. Then we should have not only 8000 young women in our societies, but three times that many. Prayer must be back of it all. If ye ask—I will do. John 14:14.

I wonder if most of our Young Women's Societies have a prayer circle at the call of the president or at a stated time, as one of the points in the Standard of Efficiency? If we would spend more time in letting God talk to us through His word, then talk to Him through prayer, what different Young Women's Societies we would have. "God likes givers like Himself." Are we giving Him our best? God asks of us a complete yielding of ourselves to Him, to be placed at His disposal and to be used by Him as He wills.

No one can take the lead in a literary

society who is not intelligent. We cannot take the interest in missionary societies as we should if we do not read about missions. We must read the Missionary Magazine and do all we can to interest others in taking and reading it. Make use of the Prayer Cycle as you will find it helpful in so many ways. If we spend time in prayer and thought on the devotional which should be made the very important part and do the same in preparing our paper or talk, never leaving it off until the last minute, then reading a Magazine article, we cannot help but interest others in our Young Women's Missionary Society.

Then if we would have something to tell at each meeting that we have read in the Magazine. We all love to receive letters from the missionaries and just think how delighted we should be that we have many letters in the Magazine each month, with all the other good things. Tell something that you have read in some of these letters or some place else and do get out of the regular routine. A question box or round table is good every once in a while. A social time is very helpful at the close of the program, when all should show a very friendly spirit.

These war times are very busy times but we know God does not want us to slacken our efforts in the missionary line, as the door is wider open now than ever before. I must work the works of Him that sent me while it is day: the night cometh, when no man can work. John 9:4.

Just at this time so many of our churches are closed and societies cannot meet on account of the prevalent epidemic of Influenza, but we can be reading God's word and praying. That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him. Eph. 1:7.

Let us do all we can to have a mission Study Class in our Young Women's Societies this year, as it seems this is one of the best ways to draw out the ability, but if it seems impossible in some societies, would suggest all read "The Power House at Pathankot," by Mary J. Campbell and "Sunder Singh." If in no other way, let one purchase the books and pass around among the members. Each book could be used in connection with our program and, it seems, would do much to help us get out of the regular routine and realize the great need of the "Power House" in our Young Women's Societies.

"Our knowledge of missions is the measure of our Christian attainments."

MRS. W. B. BOIES,
East Palestine, O., Y. W. M. S.

ENTHUSIASM A LIFE SAVER.

Enthusiasm, you say? What is it? That insensible, indefinable thing, the effects of which are overwhelmingly clear. Its power seemingly tending toward the omnipotent. Its results reaching to the uttermost parts of the heavens and the earth. Define it? There are no words in the English language expressive enough to describe its length, width, height, or depth, much less encompass or embody its meaning into understandable conciseness.

Kill an individual's enthusiasm and you deprive him of life itself. He becomes a dispirited drone, lacking power, and is a "has-been." Enthuse the individual and you energize, motorize, and electrify him into an indefatigable, undaunted, irrepressible worker, who imparts his capabilities to his co-workers and revolutionizes customs, standards, and times. His enthusiasm spreads and becomes the little leaven that pervades the entire lump.

In social and business-life the enthusiastic individual is plentiful, but the spiritual enthusiast—we regret to say—is a rarity. A party, a fancy work club, a social, into these go all our energies, our gray matter, our best thought and effort. Every endeavor is put forth to interest and enthuse our friends. Our efforts are tireless and unceasing. With what result? Social butterflies. Business demands the best we are or have and it is given without hesitation, grudge, or murmur. Willingly are we

sacrificed upon the altar of business, and for it our enthusiasm never wanes.

Let the public speaker appear and announce a message on newly acquired social entertainments, or deep-laid, sure-tried business plans for making money, and his audience will be gratifyingly large. But if his announcement is "Let us meet together to talk about the soul's welfare," his audience will be pitifully small. Such should not be the result, but the fact remains.

Our missionary societies lag or die because of lack of enthusiasm. One enthusiastic member is able to keep the whole society alive. An enthusiastic member is one that can work as well as talk; arrange a program that is not monotonous; does not pray perfunctory prayers; sets aims and attains them; secures new members by personal touch; obtains gifts by example; has good singing, well-planned organization, members to whom some work is assigned, less inspiration and more perspiration—these in the hands of the skilful enthusiasist will permit the death of no society.

Do not fear mixing social and religious ideas. Use common sense when mixing. Let the business portion of the meeting be carried through without lag or hitch. Keep it alive as well as your program. New faces, new ideas, new speakers, something new—anything different—not necessarily vaudeville—but that which gives variety, interest, and energy.

Are these things the result of enthusiasm? They most undoubtly are. One enthusiastic person may do all these and many more. Whatever is done, don't do it in the same old way year after year. Solomon said there was nothing new under the sun, but he said nothing about variety and making use of the old in new methods.

When Uncle Sam wanted to sell Liberty Bonds, he advertised. He had everybody talking and dreaming Liberty Bonds. He did not say the Bonds are fairly good, sometime they may be a good investment; buy one if you feel like it, and such flabbiness. No, he put red blood into his campaign. His advertising talk impressed every one in such manner they felt it imperative to buy Bonds. It resulted in such enthusiasm being aroused that all issues have gone far over the top. These subscriptions were not accidental, but the result of enthusiastic thought and planning on the part of those in charge of the campaign.

Why not the same effective enthusiasm in our religious life? Our advertising matter is insipid and lifeless. Our talk does not reach its objective. Christ is not a reality, but a mere secondary personage. We do our religious work with excuses and in a half-hearted fashion, seemingly fearing the finger of scorn will be pointed at us. When we put red blood into our religious campaigns, live the Christ-life in its fullness and remember that God's work and our soul's salvation require enthusiastic thought and action—then we shall go "over the top" in things religious.

When the Americans went to camp to take part in the present war, many went under protest. It was not our war. Let Europe settle her own differences. What happened? After six weeks' training the boys became enthusiastic about army life. In camp they came into contact with men full of enthusiasm and "pep," (as the boys say it), and it pervaded the minds of our boys to the extent that the best soldiers resulted.

After the period of intensive training and Europe was reached, perhaps the greatest achievement of our troops was not the fighting, but the new life and enthusiasm injected into the already war-weary veterans at the front. New power, greater fortitude, more dash and vigor have marked the Allied fighting since the American soldier has entered the war.

Surely here is material for consideration in things religious. If these enthusiastic methods can overpower and overthrow the strongest military machine ever built, might not some of the same principles win the world for Christ? Let us think on these things.

MRS. J. C. BEDILLION, Y. W. M. S.,
Houston, Pa.

FOREIGN MISSIONS.

MRS. H. C. CAMPBELL, Secretary, 340 S. Hiland Ave., Pittsburgh, Pa.

Cupid has again invaded the ranks of our missionaries, Miss Emma Myrtle McKeown being engaged to marry Rev. Herbert Rivington, Rector of the Gordon Cathedral, of Khartum, and Miss Beulah Belle Chalmers being engaged to Mr. Arthur Whitfield, of the British Royal Air Force. Both these young ladies realizing that they have been such a short time with us that they were hardly equipped to render good service, have voluntarily offered to refund as much as possible the expense incurred in sending them out to Egypt and the Sudan. Our best wishes follow these friends of ours as they leave our ranks to establish Christian homes where they may continue to serve the Master.

The missionary party for Egypt and the Sudan sailed from Seattle, November 8. All troubles of passports and permissions, etc., disappearing in time to allow the party to start with its full complement. The India party expects to sail from Seattle on December 6. We believe now that permissions have all been received.

Friends of Dr. and Mrs. Caldwell, of India, will regret to hear of the sorrow that has entered their family. The daughter, Ida, having died of influenza on November 3. We are glad that Elizabeth May was delayed in this country long enough to be with her sister during her last hours. We pray that the comforter may be sent to every stricken heart.

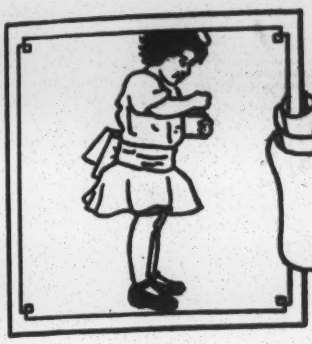
A letter has been received from Miss Maconachie telling of her arrival in Great Britain after a voyage of three weeks. She would have been glad to have written interesting letters of the journey but dread of the censor hindered her from telling us anything except that she had reached her port in safety.

All persons desiring to make applications for Foreign Mission service are requested to take the matter up as soon as possible as the Foreign Board and the Women's Board have agreed it would be wise to elect the outgoing party for 1919 not later than March of that year. We have already elected two young ladies and are confidently expecting several more in the near future.

Among the first contributions that we received for our "War Bonus Fund" was a gift of a $50 Liberty Bond and a cheque for $62.50 from a foreign missionary lady now in this country. Another was a gift from one of the workers in our Freedmen's Mission field who had earned $25.87 by extra work and sent a cheque for the full amount for the purpose above mentioned. Examples like these ought to stir us up to greater sacrifice for the work of the Kingdom.

An armistice has been declared and signed between the warring nations but there is no armistice or release in the war against sin in which the Church is engaged under the leadership of the Divine Captain the Lord Jesus Christ, therefore, we need funds. Our hearts are so full of gratitude because the terrible war is over that they ought to be more willing than ever to bring to the feet of the King gifts of gold, frankinsense and myrrh. Stories of sacrifice that we hear from our ministers and others who have been on the field in Red Cross and Y. M. C. A. work cause us to hang our heads in shame when we realize how little we have ever sacrificed for the sake of Him Who gave His life for us.

The "Egyptian Number" and the "India Number" of the Magazine have surely set forth the urgency and the need of increased forces and increased equipment for the work of the Church in the three fields which providence has assigned as our special responsibility. Let us be much in prayer that the Thank-Offering may be at least equal to last year and the "War Bonus" Fund may be sufficient to give one-tenth of the salary received by every missionary during the year 1918-19 and that every missionary society will increase its regular contributions during the year ending April, 1919, at least twenty-five per cent. We can do it. We have shown our ability and our willingness in other demands made upon us by the war. These being now almost out of the way can we not show our gratitude by joyfully contributing to these three funds?



JUNIORS

MRS. I. H. MILLIKEN,
Junior Secretary,
205 Lexington Ave., Aspinwall, Pa.

The following interesting letter from one of our workers in the Freedmen field, came some time ago, but we give it here as an encouragement to others. Mrs. Wilmer has done splendid work, as her letter will testify, but seeks still greater opportunity for service.

—L. G. M.

Dear Mrs. Wilson:—

The annual report for our Junior Missionary Society has been sent to Miss Kerr, our Presbyterial Secretary. This report, however, does not show our work just as it is. Though we have labored under difficulties we have many things for which to be thankful. Our meetings, twice a month, though not always regular, have been well attended and the members show quite a deal of interest. They are always ready to tell the stories that have been read to them and seem to enjoy reading the Junior Magazine very much. Our Thank-Offering was an increase over last year and it was really given in the spirit of thankfulness. I realize more and more as we have our meetings that we are doing something worth while. The children are ever ready to do what they can. And while we feel that our year's work has not been a failure there comes that realization that we have not done all we might have. This may be accounted for in several ways. First of all, I took the work late in the year and it was new to me. I did not know just what the Juniors were expected to do. Then unfavorable weather and illness have made our meetings irregular.

We would like so much to have had at least one Junior Life Member but circumstances did not seem to favor the undertaking so late in the year. We are planning to begin now to have one or two Life Members next year. We shall also put forth effort to make some contributions aside from Thank-Offering.

Our Society is already doing some sewing which will have to include in our next report.

This year we have no graduates. There are some who would have been eligible had I known in time just how to prepare them. Now that I know more about it I hope to have several graduates next year.

During our revival meetings there were thirteen converts, most of whom are of Junior age, but they all chose to unite with their home churches. While we would be glad to have them unite with us we rejoice to have them in the fold.

I would appreciate any suggestions to help in this work. My visions are broadening as my knowledge of the work increases. Pray with us for Divine help and guidance upon the work of this year.

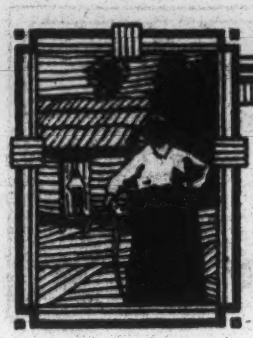
Respectfully yours,
MRS. R. W. WILMER, Supt.

JUNIOR MISSIONARY MAGAZINE

MISS CARRIE M. REED,
Editor and Business Manager.

406 S. Evaline Street, Pittsburgh, Pa.

Subscription price for single copy, 25 cents per year. Ten copies or more addressed to one person, beginning with the same number, 15 cents each. Make checks and money orders for magazine subscriptions payable to Carrie M. Reed, Business Mgr.



FREEDMEN MISSIONS

MRS. ADA KERR WILSON, Secretary.
1112 South Avenue, Wilkinsburg, Pa.

As we of the North have been quarantined because of the ravages of influenza, so the missions among our freedmen have been closed by order of the various "boards of health," and the school work for the past month has been badly broken into. Townsville, Prairie and Athens have been severely stricken, with no serious results as yet. We trust the crest of the disease has been reached and the epidemic on the wane.

At Riceville, too, there were many cases and sessions of school closed. Two boxes of clothing were received here, but even so, there is an urgent call for more children's clothing and shoes. There are societies ever so often, asking for some definite work to do for the Freedmen. *Will those societies please note this need?*

Prof. Thomas Elliott, of Prairie, was called to service as a worker among the colored troops and Rev. Mr. C. H. Johnson, formerly of our Miller's Ferry mission, has been placed in charge of the work there. Mrs. Elliott is his efficient assistant and it is partly owing to her good nursing that there were no serious results from the severe cases of the epidemic which struck Prairie.

Miss Marion Hamlin, teacher of Domestic Science at Knoxville College, has been called home on account of the sickness and death of her mother. Some doubt has been expressed whether she will be able to return. Our hearts go out in sympathy to Miss Hamlin in her bereavement. School work was broken up at the College, also, on account of the epidemic. The closing order forbade the city students attending but the authorities allowed the class room work with pupils in the dormitories. About fifty of the dormitory students were sick, but all have recovered.

Two rooms in the Miller's Ferry dormitory have been taken since our last report by Miss Emma Wonderly in honor of her parents, Mr. and Mrs. D. Z. Wonderly. Miss Wonderly is a member of the Crawfordsville, Iowa, society, but is now taking a Bible course at Moody Institute. Are there not other ones who would like to perpetuate the memory of a dear one in this beautiful way?

The advanced sewing classes here make uniforms for the students, consisting of two or three blue gingham dresses for every-day wear and two white waists and a blue serge skirt for Sabbath wear. In order to make them eager to make their own uniforms they are provided with the material at cost. A good deal of outside work could be secured here, but we are in need of one or two more sewing machines before this work can be done. The Domestic Science department is doing good work also. The barrel of utensiles sent by Cleveland Presbyterial was much appreciated and filled a long felt want. There are a number of things needed yet: meat grinder, two large table cloths, biscuit board, mixing bowl, tumblers, etc. Some society take notice and make their hearts glad.

Then the Superintendent of the Hospital writes they have had much sickness—an epidemic of dysentery—though they have missed influenza, so far. Some pillow cases, which were badly needed, were received from friends in societies and they were much appreciated. Both the hospitals here and the one at Henderson are in need of sheets, pillow cases, counterpanes, blankets, and any contributions will be most gratefully received.

Dr. Wilson, of Chase City, writes that over half of the boarding pupils went home when school was closed. He hopes to re-open next week, but there are more influenza cases in the community than

when school closed. Had a great many cases of "something" in the dormitories, the doctor said were not influenza, but it acted much like it. All patients recovered.

All workers under our Board are to receive a War Bonus of 10 per cent. on the salary they receive from our Treasurer, dating from April, 1918 to April, 1919. This is to be paid on or before April the first 1919. Missionary societies take notice and remember the War Bonus Fund.

One of our workers at Arlington, Ala., sends a check for $25.87; money she made doing extra work, as her contribution to the War Bonus Fund. As the Master sits over against the treasury, I wonder if the verdict will not be: "Behold this woman gave more than they all!" The salary this worker receives is $360.00 a year.

Miss Emma Fulton, of Pullman, Wash., has taken a room in the Miller's Ferry dormitory in memory of her mother.

PARSONAGE DEPARTMENT.

Mrs. J. D. Sands, Parsonage Secretary, 123 Roup St., Pittsburgh, Pa.

PARSONAGE RE-PAYMENTS FOR JULY, AUGUST AND SEPTEMBER, 1918.

Third, Portland, Ore.	$ 136.41
Third, Seattle, Wash.	58.86
Monroe Memorial, Akron, Ohio	49.95
Rock Island, Ill.	100.00
Woodlawn, Pa.	80.04
Montrose Ave., Chicago, Ill.	10.00
Nampa, Idaho	55.50
Guthrie, Okla.	55.50
Central Falls, R. I.	69.38
Riverside, Cal.	55.50
Bellingham, Wash.	30.00
San Antonio, Texas	83.33
Prosser, Wash.	44.40
Boulevard, Philadelphia, Pa.	82.40
Zenith, Kansas	22.50
Page Center, Iowa	650.00
Conway, Pa.	49.75
Albia, Iowa	69.38
Fairhill, Philadelphia, Pa.	86.50
Military Ave., Detroit, Mich.	80.04
Chariton, Iowa	22.20
West Side, Monmouth, Ill.	83.25
Canton, Ohio	69.38
Assiut, Egypt	442.06
Boise, Idaho	100.00
Manhattan, Kans.	53.73
Barston Colony, Cal.	41.63
Ingleside, San Francisco, Cal.	37.47
Everett, Wash.	50.00
Middletown, Ohio	75.00
Omdurman, Sudan	194.25
Gary, Indiana	58.28
Monessen, Pa.	84.04
Norfolk, Va.	164.79
Ewart, Iowa	19.43
Lincoln, Nebr.	100.00
McClellan Heights, Davenport, Ia.	24.98
Jetmore, Kans.	27.76
Oneonta, N. Y.	27.75
Meridian, Pa.	100.00
Kenton, Portland, Ore.	91.92
East Mansfield, Ohio	33.00
Tulsa, Okla.	49.95
Trenton, Ohio	69.38
Second, Spokane, Wash.	62.50
Farrell, Pa.	80.48
	$4032.67

LITERATURE

MISS ELIZABETH MILLIGAN, Secretary.
904 Publication Building, 209 Ninth Street, Pittsburgh, Pa.

MISSION STUDY TEXT-BOOKS AND HELPS, 1918-1919.

Foreign—Senior.

Women Workers of the Orient. Cloth, 57c.; paper, 40c.

How to Use, 12c.

Foreign—Junior.

Jack and Janet in the Philippines, 30c.

The Guide for Junior leaders is included in the book.

Home—Senior.

The Path of Labor. Cloth, 57c.; paper, 40c.

Teacher's Supplement, 6c.

Home—Junior.

Jack-of-all-Trades, 30c.

Teacher's Manual, 10c.

The World's Workshop, 12c. Contains occupational material for the six chapters of Jack-of-all-Trades.

The following supplies have been ordered for the study of "Jack and Janet in the Philippines":

Sketch Book, 15c.

Set of 12 Post Cards, 17c.

Outline Map of the World, 17c.

Small Map showing routes, 6c.

Passports, 3c. each; 18c. per dozen.

Prayer Cycle, 10c. each; $1.00 per dozen.

The Power House at Pathankot. Cloth, 60c.; paper, 40c.

The Egyptian Sudan. Cloth, 35c.; paper, 20c.

The following leaflets are to supplement the foreign study book:

Home Life in India, 2c.

Home Life in Korea, 3c.

Home Life in Japan, 3c.

Home Life in China, 3c.

Home Life in Africa, 3c.

Home Life in Syria, 2c.

A Daughter of New China, 3c.

Women's Rights in India, 2c.

Women Adventurers in India, 3c.

India's Womanhood, 5c.

India's Women are Finding Themselves, 4c.

Broadening Horizons in Egypt, 3c.

The Blind Missionary of Egypt, 3c.

Supplementary leaflets for the homes study book:

An Hour a Day With Jesus, 3c.

Freedmen's Missions, 2c.

Women's Work in Freedmen's Missions, 2c.

Influence of Mission Schools in the South, 3c.

Native Americans, 5c.

Child Life of the Southern Mountaineers, 10c.

The Southern Highlanders of America, 5c.

Work Among the Mountaineers, 5c.

Foreign Missions at Our Doors, 4c.

The foreign mail service has been so disturbed by war conditions that we cannot receive word of the new locations of the India missionaries perhaps before the first of January. This will necessarily delay the publication of the Prayer Cycle for 1919. But we hope to be able to mail them out by the middle of January.

May we not confidently hope that all who have been using the Prayer Cycle will send in their orders early for the new book and thus be a member of the prayer circle throughout the entire year of 1919.

FIELD SECRETARY

FIELD SECRETARY—KATE HILL

PRAYER—ITS POWER.

"Away in foreign lands they wondered how
Their simple words had power;
At home—the Christians, two or three,
Had met to pray an hour."

Pittsburgh, Assembly Room, Publication Building, every Tuesday, 10 a. m.

Philadelphia, Second United Presbyterian Church, first Thursday, every month, 10:30 to 11:30 a. m.

New York, Room 824, Presbyterian Building, 156 Fifth Ave., first Tuesday of every month, 2:30 to 3:30 p. m.

Chicago, Room 507 Union Bank Bldg., 25 N. Dearborn St., second Tuesday every month, 12 noon to 1:00 p. m.

Monthly: Women of Monmouth, Ill.

New Castle, Pa., first Tuesday of every month at 2:30 p. m. in the parlors of First United Presbyterian Church.

San Francisco, first Tuesday, every month, Presbyterian Building.

Cambridge, Ohio, second Tuesday, every month.

In the trysting place of every member of the missionary societies, an hour every week spent in prayer for an outpouring of God's Spirit on the Church at home and our mission fields in the north, south, east and west, in our great cities, in India, Egypt, and the Sudan.

"Stir me, oh! stir me, Lord! till all my heart
Is filled with strong compassion for these souls;
Till thy compelling "must" drives me to pray;
Till thy constraining love reach to the poles,
Far north and south, in burning, deep desire;
Till east and west are caught in love's great fire."

2 Tim. 1:6.

ENCOURAGEMENTS FROM THE FIELD.

1. The number of Presbyterial societies that are doing their best to be on the Honor Roll next May. Many Presbyterials lack but one congregation.

2. The number of societies that are increasing their regular monthly offerings 25%. This does not include salaries, Thank-Offerings or "War Bonus."

3. The number of societies that are endeavoring to strengthen their "weakest point" which is the monthly program. I have had more letters concerning the program and more inquiries concerning it than ever. Many officers are making special efforts to reach the "uninterested" woman through the monthly program.

4. Many reports come of Thank-Offerings even larger than last year.

5. Mission study is also receiving more attention. In Idaho the suggestion came that the missionary societies ask the pastors for permission to do this mission study work for six weeks at the mid-week prayer meeting.

6. Best of all and most important of all the increasing number of Presbyterials, societies, and individuals who are using ten o'clock every Tuesday as a special period of prayer.

The past month was spent in Colorado, Uncompahgre and Idaho Presbyteries. I spoke thirty-three times to missionary societies, Sabbath Schools, prayer meetings and congregations.

Both Colorado and Idaho are on the Honor Roll having a missionary society in every congregation. They will make a canvass of "Things to do" in each of these Presbyteries, October 21-31. (We shall expect splendid results of the canvass as women in these states are accustomed to marking ballots).

I had visits with two of our new mis-

sionaries. Elizabeth May Caldwell was with me in Denver and Colorado Springs. At Bristol, Colo., I met Miss Sara Adair, who goes to Egypt. After my visit with them I felt I had really been at the New Wilmington Conference.

If it were only possible to report on each society and tell of the splendid interested women, eager to hear of the work of missions and willing to do their part. At one place my hostess had missed but one monthly meeting of the W. G. M. S. in eleven years.

Days and nights have been full of many new and interesting experiences while my eyes have feasted on beautiful valleys and wonderful mountains. Such a variety of the "biggest things" beginning with sugar beets in Colorado, fields of alfalfa and potatoes and onions and acres of apple orchards, strawberries three times a day in Idaho, to miles of wheat fields in Washington.

The societies in Colorado are all eagerly waiting for visits from their own missionary, Miss Mary Lawrence, who is on furlough this year.

I surely was glad to be at Montrose and Olathe, Colo. After I left Canon City, their nearest neighbor in the east, I was twenty-seven hours before I reached Montrose (part of this time I was waiting for a train to bring me over Marshall Pass). After I left them I was over forty-eight hours before I arrived at Nampa, Idaho, their nearest neighbor in the west. But in each of these societies I found a hearty welcome and an interested group of women. The president of one of the societies seemed equally at home whether presiding over a meeting, playing a piano, driving a Ford or getting supper.

At Nampa, Idaho, the Presbyterial met on September 30. Their new stone church is nearing completion. Three homes in this Presbytery are represented in India. The Coloins, Merriams, and Mrs. Thompson, of Weiser, is a daughter of our Dr. Samuel Martin one of our pioneer missionaries in India. Mr. Thompson's brother is Rev. A. A. Thompson in Egypt.

In this Presbytery I met Miss Flora B. Torrence, our missionary from the Women's Board in Idaho Presbytery. It was a pleasure to hear the good words of her work from pastors and people although she has only been at work about a year.

Idaho Presbyterial was one of the best I have ever attended. Every society was represented and all in earnest and enthusiastic for the work of the coming year.

Spokane Presbyterial met October 8 in the Second Church. Dr. W. A. Spalding brought the delegates from Pullman, eighty miles away in his car. We had a good beginning but at midnight the order was given to close every public meeting place because of Spanish Influenza. Next day a few met for a conference and now we are waiting to see how long the order is in force before we can continue the program for our societies in the Northwest.

I am so thankful for all His blessings and evidences of His presence all along the way and I feel sure that even this disappointment will work out to His glory.

It has been such a privilege to again bring a message from India to so many places where missionaries have never gone, to talk about our women's work with the leaders of all the societies and to have discussed our work and their problems with so many pastors in our home missionary fields. It is quite wonderful how much alike our problems are everywhere and how many are the manifold opportunities of service.

For myself there has come into my life a deep appreciation of the work of our home mission field, and of the courage, sacrifice and devotion of both pastors and people.

FIELD SECRETARY Mrs. J. C. Alter.

Beloved: It is hard to write these fearsome days. What can I say to other mothers whose sons are at the battle front, and an unseen, deadly foe is threatening the life perhaps of dear ones in the home. "What time I am afraid, I will trust in Thee"—not words of mine, but sung by one who had tested

God and found Him all-sufficient, and yesterday this message came from our pastor to his shut-in flock. "I earnestly hope that, in these days when the church door has been closed, you have felt the necessity of opening your hearts wider than ever for the incoming of your Savior through His blessed Spirit. If you have this, I am sure these troublous times will prove to you times of special blessing, and, though some may fear and falter, you like the Psalmist will trust and not be afraid. These are good times for us each one, to deal very directly with God in prayer with the very definite resolve that hereafter God's will shall have the right of way in our hearts and lives."

Since writing the foregoing, our hearts are echoing to the joy-bells ringing throughout the city over the prospect of peace. Naturally my thoughts fly to my own soldier boys, and it isn't too soon to plan for the home-coming. But I am thinking, too, of other possible home-comings. To many in the army and navy a mental and spiritual stimulus, perhaps a physical regeneration has come through the Y. M. C. A. and other helpful agencies. They are coming back with a broader outlook on life, with new aims and impulses ready to be worked out when they are once more free to put them into action. What will this mean to those who have "stayed by the stuff" in less favored sections? Will they be able to appreciate and sympathize with the "New Man" in their midst?

A little, remote town in Kentucky has seventy-two stars in its service flag. Doubtless some readjustments will be necessary in that place before the people can rise to the situation and meet the needs of these returning warriors with sympathetic understanding.

Imagine if you can, our "First American" soldiers return to their homes (?) on the average Indian Reservation and the almost inevitable result. Can you by any stretch of imagination adjust that fine-mettled Negro soldier to the dingy little cabin with its unvitilized household of "home folks?"

I heard a man remark recently that the transition to peace in this country will be a bigger jolt than the call to arms has been. He spoke from a business standpoint merely, but there are mightier issues at stake in the individual lives of our returning men that will shake this nation to its foundation. Christian leaders and missionaries can have a large part in this reconstruction work because of personal contact with the home, and we must stand behind with our money and sympathy and prayers.

I trust you are keeping in mind the needs of the Isaiah 41:6 Fund. Numbers of our little sister Presbyterials are looking forward to representation at the next General Convention through its aid, and we will remember that traveling rates are higher these days and give accordingly. There is no better way of getting in direct touch with the work of the Women's General Missionary Society and one woman well warmed with enthusiasm and inspiration caught from our big May Meeting can "set fire" to, and vitalize her entire Presbyterial.

Yours hopefully,

JEANNETTE C. ALTER.

Treasurer's Report for July 1 to September 30, 1918.

It is desired that all money should be in the form of even dollars except on Parsonage Loans.

PRESBYTERIALS	Foreign Missions	Foreign Salaries	Home Missions	Indian Missions	Freedmen's Missions	Junior Special	Church Exten. and Parsonage	Ministerial Relief	Young Women's Special	Contingent Fund	Women's Asso. Work: Orphans' Home	Women's Asso. Work: Home for Aged People	Women's Asso. Work: Columbia Hospital	Temperance	Isaiah 41:8 Fund	Miscellaneous	TOTAL
Albany		40.00															40.00
Allegheny	533.00	805.00	312.00	44.00	76.00	20.00	12.00	56.00	20.00					15.00	5.00	25.00	1923.00
Argyle						2.00											2.00
Arkansas Valley	6.00	109.00	16.00	2.00	1.00		1.00	1.00									136.00
Beaver Valley	97.00	90.00	31.00	5.00	5.00	6.00	6.00	6.00	15.00					2.00			263.00
Boston	26.00	150.00	8.00		5.00												189.00
Butler	45.00	228.00	27.00						5.00		43.00		1.00	1.00	1.00		351.00
Caledonia	20.00	68.13			5.00												93.13
Cedar Rapids		173.00		27.00						5.00							205.00
Chartiers	35.00	117.50	384.50	12.00	15.00	10.00								5.00			579.00
Cleveland	119.00	193.00	15.00					23.00	14.00		1.00			4.00	1.00	2.00	372.00
College Springs		191.00				6.00								3.00			200.00
Colorado	13.00	75.00			12.00												100.00
Conemaugh	15.00	150.00	10.00						8.00								183.00
Delaware	15.00	80.00	5.00	1.00	11.00	13.00			33.00		7.00					2.00	167.00
Detroit	31.00	14.00			15.00				6.00								66.00
Frankfort	68.00		20.00	15.00	33.00												136.00
Garnett	98.00	39.00			3.00												140.00
Hudson	51.00		11.00					5.00									67.00
Idaho	12.00	17.00	14.00	8.00	4.00	6.00	2.00	1.00		3.00							67.00
Indiana	21.00	151.00	12.00				4.00	5.00	2.00	10.00							205.00
Iowa Northwestern	11.00	9.05	11.00											1.00			32.05
Kansas City	5.00	54.00	5.00		3.00												67.00
Keokuk	25.00	73.00	75.00	2.00	2.00		1.00	1.00							4.00	15.00	198.00
Kiskiminetas	25.00	35.00	10.00		10.00												80.00
LeClaire	20.00	57.00	9.00		7.00												93.00
Los Angeles	59.00		31.00	9.00	44.00		3.00	17.00	5.00								168.00
Mansfield	25.00	26.00	25.00		20.00				20.00								116.00
Monmouth	30.00	85.00	10.00	5.00	10.00											20.00	160.00
Monongahela	229.00	825.00	250.00	70.00	100.00		20.00	25.00	30.00								1549.00
Muskingum	24.00	168.00	10.00		15.00				12.00								229.00
New Jersey	20.00	38.50				5.00			10.00								73.50
Ohio First	40.00	150.00	38.00		10.00		10.00	5.00	15.00					3.00			271.00
Omaha	21.00		14.00		10.00			5.00	16.00								66.00
Oregon	17.00	149.00	13.00	6.00	12.00		5.00							3.00			205.00
Philadelphia	97.00			1.00	13.00	1.00					3.00	1.00		10.00			126.00
Puget Sound	12.00	69.00	7.00	6.00	1.00												95.00
Rock Island	40.00	15.00	5.00			9.00		4.00									73.00
San Francisco	31.00	20.00	17.00	16.00	9.00	3.00	2.00	2.00						2.00	2.00		104.00
Sidney	17.00	112.00	12.00		6.00					10.00							157.00
Spokane			6.00														6.00
Steubenville	179.40	90.00	75.00		29.00				75.00								448.40
Tennessee	154.15																154.15
Texas		53.50															53.50
Vermont	2.00														11.00		13.00
Westmoreland	77.00	291.00	61.00	49.00	49.00	1.00	24.00	54.00	6.00					1.00			613.00

															2.50		12.50
Wisconsin	3.00		2.00			5.00											675.00
Xenia	200.00	364.00	34.00	18.00	38.00	1.00	10.00	5.00	5.00								1000.00
Elmira Cong.		1000.00															300.00
Columbus City Cong., Ia.		300.00															300.00
Mr. & Mrs. W. L. Taylor		300.00															200.00
Miss Anna A. Milligan		200.00															125.00
Norris Sq. S. S., Phila.		125.00															150.00
North Bend Cong.		150.00															200.00
Mr. Geo. M. Paden		200.00															300.00
Miss Margt. A. Given		300.00															300.00
Traer Cong.		300.00															300.00
Miss Grace E. Smith		300.00															116.99
Industrial Depts.					116.99					140.39						1888.75	2029.14
Interest																	5.00
Edith Thompson	5.00																6.50
King's D. Class, Fowler	6.50																24.00
Miss M. A. Bell		24.00															100.00
Mr. & Mrs. J. O. Crawford	100.00																32.02
Warmspring C. & S. S.	10.00			12.02	10.00												5.00
W. M. S., Detroit					5.00												6.00
Mrs. A. C. Lillie	6.00																5.00
Kate Hill Circle, N. Y.			5.00														25.00
Miss Kate Hill	25.00														17.32	3.50	438.80
Refund	129.79	9.39	100.00	178.80													3.00
Try Circle Class		3.00															3.00
Friendly Class	3.00																60.00
A Friend	60.00													2.00			2.00
S. W. Kilpatrick																	5.53
Primary C., 1st Chicago.	5.53																50.00
Miss Frances Young					50.00												15.00
C. E. Bellingham	15.00																30.00
W. W. B. C., Evans City	30.00																40.00
Mrs. S. Jones	40.00																500.00
Robt. O. & A. Wilson	500.00																50.00
Philathea, St. Clairsville	50.00																50.00
Mrs. Peter McCormack			50.00													5.00	5.00
A Friend																	43.50
Jr. & Inter. S., 2nd Xenia	43.50															1.00	1.00
Mrs. L. Niel																10.00	10.00
Mrs. J. R. Millen																	5.00
Irene Jury	5.00																20.00
Jr. Ligonier	20.00																25.00
M. F. McDougall	25.00																5.75
J. M. S., Omaha	5.75																100.00
Mrs. C. O. Anderson	100.00																10.00
Mrs. T. M. Scott	10.00																12.85
W. M. S., Paxton	12.85																25.00
Women's B. C., Sewickley	25.00																4.00
W. M. S., Military Ave.			4.00														12.50
Dr. & Mrs. Ramaley					12.50											2.00	2.00
K. D., Schenectady							4032.67									71.71	4104.38
Repayments																4500.00	4500.00
Annuities																	5.00
Conemaugh Y. P. C. U.		5.00															
TOTALS	$3801.47	$8591.07	$1744.50	$ 486.82	$ 767.49	$ 88.00	$4132.67	$ 215.00	$297.00	$168.39	$ 54.00	$ 1.00	$ 1.00	$ 52.00	$ 43.82	$6545.96	$26990.19

"War Bonus Fund," $48.00.
Jr. Magazine Reserve, $9.00.

MRS. J. B. HILL, Treasurer,
5845 Marlborough St., Pittsburgh, Pa.

STUDY FOR THE MONTH.

JANUARY.

Foreign Mission Study:

"WOMEN WORKERS OF THE ORIENT."

"Whatever else we may surrender, let us not surrender the missionary enterprise."

Chapter 1—Work Within the Home.

By Mrs. J. P. White.

Scripture—Luke 13:20-21, 15:8, 9.

Roll Call—Missions a Reality.

Topics for Study—

1. Household Tasks.
2. Home Industries.
3. Women of Leisure.
4. Missionary Influence in the Home Life of the Orient.

Home Mission Study:

"THE PATH OF LABOR."

Chapter 1—The Call to Service.

By Mrs. I. C. Rankin, Minden, Nebr.

"There are two laws, fundamental to every living organism, which must be perfectly obeyed before society can be perfected; one is the law of service, the other that of sacrifice."—Josiah Strong.

Bible Reading—II Thes. 3:10; Prov. 10:16; I Cor. 3:9; Matt. 11:28.

Roll Call—Opportunities for Social Service.

Topics for Study—

1. "A Few Forces which Magnify in the National Life the Place and Attitude of Labor."
2. Present "Enlistment" of Women in Industries.
3. The Church's Call to the Colors.

HOME MISSIONARIES.

SUPPORTED BY W. G. M. S.

AMERICAN INDIANS.

Warm Springs, Oregon .....Rev. H. T. Jackson
Simnasho, Oregon .....Rev. W. A. Matthews
Tama, Iowa .....Rev. R. G. Smith

All contributions for Warm Springs should be addressed to Rev. H. T. Jackson, Indian Mission, and shipped to Mecca, Oregon, the nearest station. Those for Simnasho, Oregon, should be sent to Rev. W. A. Matthews, Indian Mission, and shipped to Maupin, Oregon. Things for Tama, should be addressed to Rev. R. G. Smith, Tama, Iowa.

CITY MISSIONARIES.

Miss Elenore Ribet, (Italian), Pittsburgh, Pa.
Miss Bess Eakin, (Italian), Butler, Pa.
Miss Grace Welck, (Italian), Burgettstown, Pa.
Miss Elizabeth Hamilton, (Croatian), N. S., Pittsburgh, Pa.
Miss Margaret Heaslett, N. S., Pittsburgh, Pa.
Miss Romain Russell, Hickory, Pa.
Miss Sallie Dickey, Alliance, Ohio.
Miss Elizabeth McMillan, Rock Island, Ill.
Miss Flora B. Torrance, Boise, Idaho.
Miss Anna C. Parr, Quincy Ave. Mission, Pittsburg, Kansas.
Miss Irma G. Allen, Fresno, Calif.
Mrs. F. C. Metcalf, (Mutes), Portland, Oregon.

MOUNTAINEER.

Miss Ida Paisley, Frenchburg, Ky.
Miss Margaret Cleland, Frenchburg, Ky.
Miss Ruth Bemis, Frenchburg, Ky.
Miss Margaret Peebles, Frenchburg, Ky.
Miss Elizabeth Hamilton, Frenchburg, Ky.
Rev. and Mrs. W. J. Giffin, Frenchburg, Ky.
Miss N. Ethel White, Frenchburg, Ky.
Miss Esther Mitchell, M. D., Frenchburg, Ky.

Please prepay freight on all boxes and barrels. Address, The Dormitory, Frenchburg, Ky., via Rothwell, Ky. Mail bill of lading to the Principal, Rev. W. J. Giffin, Frenchburg, Ky. When possible send by Parcel Post direct to Frenchburg, Ky.

FREEDMEN'S MISSIONS.

DIRECTORY FOR SENDING CLOTHING.

*Athens, Tenn.—Rev. C. H. Wilson.
Riceville, Tenn.—Mrs. Lily M. Clatchey.
*Knoxville, Tenn.—Rev. R. W. McGranahan, D. D.
Camden, Ala.—Rev. W. G. Wilson, Camden, Ala.
*Canton Bend, Ala.—Rev. J. N. Cotton, Camden, Wilcox County, Ala., R. F. D. No. 1.
Miller's Ferry, Ala.—Rev. I. H. Bonner, Camden, Ala. Mark "For Miller's Ferry."
Prairie, Ala.—Rev. C. N. Johnson, Postoffice address, Prairie, Ala.; shipping point, Catherine, Ala.
*Annie Manie, Ala.—Rev. L. W. Michael, Postoffice address, Annie Manie, Ala.; shipping point, Arlington, Ala.
*Chase City, Va.—Rev. F. W. Wilson.
Jeffress, Va.—Mrs. Betty Groves, Chase City, Va. R. F. D. 1. Mark "For Bluestone Mission."
Henderson, Vance Co., N. C.—Rev. Jno. A. Cotton, D.D.
Townsville, N. C.—Prof. W. E. Williams.

This directory is correct, up-to-date, and will carry clothing safely, if correctly followed. Please remember to prepay freight and then write to the principal of the mission at the time of sending and enclose receipted bill of lading.

*Donations of clothing not needed. New material and Christmas boxes may be sent to any of the stations. Always put name of society and place inside of box or barrel so that it may be identified and acknowledged.

. . . A New Year Message . . .

The Challenge Of A Great Task

THE GREAT QUESTION TO BE ANSWERED NOW IS WHETHER OR NOT THERE HAVE BEEN DEVELOPED IN CHRISTIAN LANDS A FAITH AND POWER SUFFICIENT FOR THIS MOST MOMENTOUS HOUR FOR THE HUMAN RACE. THE SUPREME QUESTION OF MISSIONS IS THE DEVELOPMENT IN CHRISTENDOM OF A VITALITY EQUAL TO CARRYING THE FAITH OF CHRIST TO THE LAST MAN IN THE WORLD.

IS MY CHRISTIANITY EQUAL TO THIS TASK? WILL THE CHRISTIANITY OF MY CHURCH GO TO THE LIMIT OF DEVOTION TO THE PLANS OF CHRIST? IS AMERICAN CHRISTIANITY STRONG ENOUGH SO GOD CAN ANCHOR A PLANET TO AMERICA WITHOUT WRECKING AMERICA? IN THIS GREAT HOUR YOU MUST ANSWER AND SO MUST I AND SO MUST THE CHURCH. ACCEPTING THE GREAT OPPORTUNITY WITH AN UNMOVED CONFIDENCE IN FINAL VICTORY, LET EVERY MAN JOYOUSLY PUT HIS HANDS BETWEEN THE KING'S HANDS TO FOLLOW HIM FOREVER.

—The Call of the World.

The Chinese were the first people to discover the way to make silk, and they guarded the secret many, many years. At last some monks from another country managed to escape with some silk-worm eggs in the handles of their staffs. Before long other countries were also making silk. The girl in the picture is spinning thread. A Chinese girl learns not only to spin and weave, but to make her coats and trousers, and to embroider her shoes.